

the Chaplain

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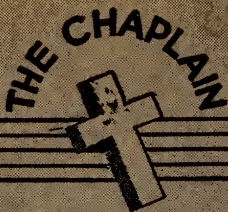
AT YOUR SERVICE

VOICE OF THE READER

SKY PILOT SATIRE

NEWS AND VIEWS

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TEXT: *Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway even unto the end of the world.*—Matthew 28:19, 20

How Heroic Can We Be?

By RALPH W. LOEW

(Minister, Holy Trinity Lutheran Church, Buffalo, New York)

Dr. Loew, holder of the A.B. degree from Capital University in Columbus, Ohio, and of the B.D. and the D.D. from Wittenberg College, has served in Trinity Lutheran Church, Millersburg, Ohio; Church of the Reformation, Washington, D. C.; and has been in his present pastorate since 1944. Active in local and national Lutheran affairs, he was one of 30 national speakers selected for Lutheran World Action and was a delegate to the Lutheran World Federation meeting held in Lund, Sweden.



GOD expects every man to be a hero. Meanwhile we dodge it as best we can, pleading that we have no desire to be heroic. For every great soul crying out "Here am I, Lord, send me," there have been a thousand more of us who have said, "Am I my brother's keeper?" If life would just let us alone, allowing a comfortable routine for every day, so that we might be dependent on whatever creative touch is ours for the sparkle that saves life from mere vegetation, life would be so much more comfortable. Yet God expects every man to be a hero.

There was a poem about it in the *New Yorker* a few years ago. A youth was chatting with History, the telephone just having rung. "You say your name is History? Listen, History, you have the wrong number. No, I

don't want to be a hero. I've got a date tomorrow and the coach said I might make the second team next week. I'm going to be busy, History, I don't want to be—" But he was a hero. The war came and millions of youngsters who had no desire to do anything else than play a clean game on a Saturday afternoon found

that they must match their lives against all of the terror and ugliness of war. If we could just know that every day's routines call us to a similar heroism and could sense the drama of today's events which plunge us into the full midstream of history.

Says your dictionary: "A hero is one who plays a central part in an admirable way in a remarkable action." Thus God breaks through time and space, a Babe is born, there are angels' songs, and a Man of Galilee walks the streets of our world. Whenever we see that Cross on a hill it is God playing a central part in an admirable way in a remarkable action. That and more. It's a prosaic sentence, but it puts poetry into living and it's what God wants of us just now. How well can we play our part?

Immediately we are confronted with the measurement of our faith. Do we have enough faith to march? From the time you hear of an Abraham seeking

a city whose foundations and builder are God to the days of our own time when men such as Bonnhöfer and Kaj Munk lay down their lives for their faith, it is obvious that we cannot stand still. What a man believes matters, matters down to the very last red corpuscle. How much it matters we are just now discovering as we learn the meaning of our bodies and our minds. Give a man a purpose and a goal and watch him march. Give a nation a purpose and a goal and watch a people march. The great revivals of culture and learning have come when a few men have shaken off the lethargy of their age and spurred their fellows to action. It was put briefly and pointedly last summer when a young Hungarian theologian stood up to say, after the years of hardship, trouble, warfare and starvation which had befallen his country, "We are alive." That simple recognition was the call to a vital ministry. Others were dead, yet they were alive. This then was the moment for some admirable action and someone must play a central part.

Or again we saw it as we walked across the muddy heights of Vilbel, close to Frankfurt in Germany. There, on one side of the road, is the huge heap of rubble and wreckage of one of Germany's noblest cities. On the other side of the road are a few tarpaper barracks, the hand-dug foundations for houses, and, already completed, a few of these houses. Here in the dreams of those who plan for Hilfswerk there will be a model community housing some 7,500 and all of it built by the people themselves. To listen to Pastor Fricke, to walk with the first workmen who have spent months in preparing for this venture of faith, to listen to their

plans, is to walk in the company of those who have found a zestfulness for their days. Around Germany today there are listless and despairing and evil people. Yet in the same hungry, despairing atmosphere here were people who had a job to do, and were going to play their central part in this remarkable action.

Or here again is the Bishop of Hungary, Lajos Ordass, tall, intelligent, brilliant linguist, the lines of suffering and hardship in his handsome face. He had come through the war, watched his own family agony in his people's lives, buried the hundreds of dead, walked through the rubble of the churches. Yet he well knew the terrors of this very present and with no sense of playing the hero's part simply said to a few of us, "You are going to your homeland to do your work because you believe it is God's will that you should do so. Likewise, I go to Budapest for God wants Lajos Ordass to go to Budapest." Faith was on the march and there was a man playing his central part in a remarkable action.

History hasn't called the wrong number. God wants each of us to be a hero, to play a central part in some action which we can make remarkable and to do it in an admirable way. "Take up your Cross and follow me . . . I am come that ye might have life and have it more abundantly . . . Except a corn of wheat shall fall into the ground and die it shall not bring forth fruit." As a nation our faith is being measured. As citizens our faith is being measured. How much do we believe? Enough to march to move out on it, to take the doctrinal statements of our faith and make them the living conscious motivation of our deeds. To believe

enough to be alive, this is the urgency that comes to a man who wants to live in a time like this. Only then can we preach and teach unto all nations.

Now put this on the Christian level. It is saying that the dynamic faith of our lives will be no pagan conquest, no brutal tyranny, no marching horde, no playing with the destinies of millions, no orgy of racialism.

*This is our faith tremendous
Our wild hope who shall scorn
That in the Name of Jesus
The world shall be reborn.*

(VACHEL LINDSAY)

To believe this, any one of us will march through the setting of our lives, playing a central part, doing it all in an admirable way, making it a remarkable action. To our own amazement that will be heroic.

A second measurement in our time is another question, "Do you care enough to suffer?" If History were on the phone, that would certainly be asked. It isn't enough to have known of the agony of peoples and to have understood the suffering of others. It is to have entered into these until we have come past mere sentimentalism to the meaning of tragedy. Eivind Berggrav, Bishop of Norway, had done just that. He had defied Quisling, had watched his country being occupied, had withstood the invader. Some nights his heart was so heavy that he confesses he could not pray. On those nights he quietly asked his Lord to listen to the prayers of those who he knew were praying. But through it all he adds, "My theology made it possible for me to suffer and my suffering taught me the meaning of my theology."

The fullness of that suffering can be known only by those who have endured. Yet to the rest of us there is

another kind of suffering with a kind of sympathy which is born out of great faith, and which is the well-spring of all missions, of all welfare work, all deeds of truest mercy, all great living. One of our contemporary writers has insisted that suffering makes life barren and only enriches the lives of those who look on. None of us would choose it, but how can you live in such a world devoid of personal suffering? No amount of preoccupation with our own prosperity, no amount of even hardness of heart can completely separate us from the suffering of our time. It is all about us, and we shall have to deal with it in one way or another.

It is this hopelessness which settles down on an American abroad in these days. It will take centuries to rebuild and then to hear men talking of another war and of further wreckage and carnage and awfulness tears the heart and besets the mind with horror. We have bent our knowledge to the creation of suffering, a suffering which now must bend our news to new creativity. We have spent our triple-tithes in a cause in which we have believed, needing now to give a triple-tithe of mind and heart to this universal group.

Our land is admired and our people envied. Yet we are not despised for what we have in this favored land except as men think that we think we are better than they are because of what we have. To care enough to suffer with, is to give the kind of hope that will lift the sights of many a people. There is a play about St. Francis in which he chides his disciples who have gone into a village and have tossed pennies to the beggars there. You cannot help them by throwing pennies with quick fingers, he notes.

True enough, nor can any modern who would thus emulate a St. Francis. Soderblom of Sweden long since declared that a religion would be known by its plumbing of the depths of suffering as well as by its hymns of praise. This is the challenge tossed to the Christian faith and it will only be a faith that has known something of the meaning of a Cross, and what it costs to play a central part in such a drama, that will produce the heroic. How heroic we can be depends largely on how far we can actually enter into the sufferings of others. It is that way in our daily living, it is the gift of the Christian faith to every man, it is the hope for any of us caught in frustration and terror.

To believe enough to march, to care enough to suffer, and to see far enough to lead: here are three measurements of heroic faith. We marvel at the wisdom of a boy who says, "Wist ye not that I must be about my Father's business?" He who has caught the glint of that in his work sees far enough to be a leader. For in the end the Christian Gospel is concerned that man shall not be blinded by a temporary comfort, by prudential security, by sin and error which tie men to the greed of their present. The great words such as *redemption, salvation, forgiveness* are filled with the lift of a far view. Here is Isaiah pleading, "Listen, you who are deaf, and you who are blind, look and see . . . Who is blind as the devoted one, as deaf as Jehovah's servant?" Now is the time when men can say, "These things we have seen, declare we unto you."

The blunt truth is that History has destined us to be leaders at this moment, and it would be complete tragedy if now the blind were to lead the

blind. The ditch of such a tragedy would not be one from which we could come scrambling, dusting ourselves and laughing over our discomfiture. We should then confront, whether or no, the national tragedy which all too often we have witnessed. Deep in his heart he knows that

*all that exists
Matters to man; he minds what happens
And feels he is at fault; a fallen soul
With power to place . . .
Incomprehensible comprehensive dread.
At not being what he knows that before
This world was, he was willed to become.*
(AUDEN)

To see deep enough to know his own urgent need; to see wide enough to recognize his brother's solemn need; to see high enough to understand the coming-ness of God; these are the requisites of seeing far enough to lead.

Some of us caught a glimpse of it in the dramatic human interest event which took place at Lund, Sweden, summer before last, a by-product of the Lutheran World Federation meeting. Gathered in the restaurant near the university was a group of American students addressing questions to the noted Bishop of Hanover, Hans Lilje. Bishop Lilje had formerly been the leader of the Student Christian Movement. During the war he had defied the demands of the Nazis and now he was telling these students how it felt to be tried by the "people's court," what it meant to starve almost to death, what it meant to stand against one's own people. Then he told of one night when the State's enemies, as they were called, were made to stand in an open park while bombers roared overhead. Their guards had told them that since they were the enemies of the State and had defied Hitler they might now stand out and welcome these bombers

who came to destroy. Lilje told of the conflict of emotions, the knowledge that the violence must come to rid his people of the violent, and yet of his own fears and terror at the bursting of bombs, the leveling of a city, the watching of destruction, never knowing just which moment would be his last. A young Harvard graduate student, hearing of the date of the event, asked the Bishop if he were certain. Assured that one doesn't forget dates such as that, the young American student replied, "No sir, you don't. I bombed Berlin that night." After a moment's tension came the Bishop's reply, "Thank you, son, for not hitting me." The fact of that fellowship that night, the knowledge of that churchmanship which could display enough leadership to gather the bomber and the bombed, the victor and the defeated, is in the end the leadership Christians must give.

The Church has been accused too often of having arrived on the battlefields of history with too little, and far too late. Just now, there is no arriving at battlefields. We are a part of them, every day. We cannot ask any more of a nation than we can see in the minds and lives of our people. The people who keep a growing edge to their faith and so march into life with a sense of purpose, the people who care enough to suffer with the tragedy of this world, the people who can see far enough to accept the responsibilities of leadership, these are the ones who shall play a central part in an admirable way in a remarkable action. These are the heroes. God wants each of us to be a hero. The resources for such heroism are available, and Christians must act as those who are persuaded "that nothing can separate us from the love of God, which is in Christ Jesus our Lord."



Naval Academy Chapel Memorial

"The man who has music in his soul will be most in love with the loveliest," according to Plato, and the Superintendent of the Naval Academy at Annapolis chose the occasion of a presentation of Handel's "Messiah" to present to those in attendance the need for a new organ for the Chapel.

Built in 1908 and enlarged in 1940, the Naval Academy Chapel symbolizes the courageous faith and dedicated loyalty required of all who would truly love and serve their country. Those who worship there and the millions who merely visit, recognize the Chapel as a national shrine and memorial. In its crypt lie the remains of John Paul Jones, who "gave our Navy its earliest traditions of heroism and victory." The large stained-glass windows are memorials to great leaders such as Porter, Farragut, and Sampson. It is fitting that the new organ in its entirety should be a memorial erected by the generosity and devotion of loyal citizens—a living, speaking memorial to honor not any one individual, or one particular class, but all the known and unknown who have been faithful unto death in the service of our country.

Contributions may be sent in care of Chaplain E. P. Wuebbens, United States Naval Academy, Annapolis, Maryland.

United States Constabulary Chaplains

By CHAPLAIN (LT. COL.) CHARLES P. MALUMPHY

(Fourth Army, Station Complement, Fort Bliss, Texas)

(This is the first of a series of articles to appear in THE CHAPLAIN on "The Contribution of Chaplains to the Occupation, European Command," prepared under the direction of Chaplain (Col.) Paul J. Maddox.)

WORLD War II was won or at least hostilities had come to an end, and the question then arose as to the most effective method of policing the United States zone of Germany. Finally it was decided that a well-trained, hard-hitting mobile unit should be organized. Thus it was that the unique force known as the United States Constabulary was conceived.

The man chosen to organize this force was none other than the distinguished Major General Ernest N. Harmon, who was wartime commander of the 1st and 2nd Armored Divisions and of the XXII Corps. At the direction of Lieutenant General Lucien K. Truscott, Commanding General, Third U. S. Army, General Harmon selected his staff and immediately began to draw up tables of organization which were submitted to the War Department through the Theater Headquarters—on 10 January 1946 at Bad Tolz, Germany.

The task which confronted the Commanding General, U. S. Constabulary, and his staff was one of



a difficult character. No standard tactical organization for combat troops was exactly suited to the needs of the Constabulary as an occupational security force since heavy armament and artillery were not required for the execution of the planned patrol system. The organization and the deployment of the Constabulary

were to be based on the political structure of the zone in order to provide support and liaison with the United States Military Government. The Constabulary Headquarters was to be comparable to that of an Army corps, controlling three brigade headquarters at the Laender capitals.

The question now was, "Where will the troops who are to make up this striking and patrolling force come from?" The answer was found by selecting the following units. The VI Corps Headquarters, veteran of three major amphibious operations at Salerno, Anzio, and Southern France, and 524 days of combat in Italy, France, Germany and Austria, became the U. S. Constabulary Headquarters. The 1st Armored Division, which was one of the first American divisions to fight in the European war, supplied many tank and infantry units. This division quickly became a veteran, hard-fighting unit, during

the first four months of operations in the invasion and land warfare in northwest Africa.

The 4th Armored Division furnished the three brigade headquarters for the Constabulary, the Division Headquarters becoming the headquarters of the 1st Constabulary Brigade, and the headquarters of combat commands "A" and "B" the headquarters of the 2nd and 3rd Brigades, respectively.

The 4th Armored Division landed in France on 28 July 1944 and for the next two months spearheaded the drive of General Patton's Third Army across France, arriving at the German line in September along the Moselle River. Other high lights in the outstanding combat record of the 4th Armored Division were its link-up with the beleaguered air-borne forces in Bastogne, the dash to the Rhine River early in 1945, and the rapid crossing of Germany in the period before VE Day. This division was one of the few in the U. S. Army cited by the President of the United States for "extraordinary tactical accomplishments."

Such was the spirit, ingenuity and aggressiveness of those combat units which after two and one-half years of fighting in Africa and Europe were passed on to the Constabulary. These veteran units, seriously depleted by rapid redeployment, now approached a task far different from that of waging war, but one equally demanding of initiative and high standards in training and discipline.

Such was the origin of the United States Constabulary. Let us now consider the chaplain problems which confronted the organization.

Barber Shop Interview

Early in February, 1946 and shortly

after the VI Corps moved to Bamberg, a call came from General Harmon's office asking that the chaplain at Corps Headquarters proceed to Bad Tolz for an interview with the Commanding General. The chaplain reported at the Headquarters, where he was told that the General would be available the next morning for the interview. The interview took place the next morning in the General's office, while the General was having a haircut. After the chaplain entered the office and was taken in from head to foot by a pair of keen eyes the interview began. It lasted an hour or more and was the beginning of a fast and warm friendship between a general and a chaplain.

The interview dealt with the problems that would face the chaplains who would be fortunate enough to be assigned to the Constabulary. It may be mentioned here that at the close of the interview a promise which was never broken by the General came from a heart that was full of sincerity. It was expressed in words similar to these—"I want the best of chaplains for this outfit. I want you to get them and I'll do all I can to help them in their work, but they must work."

With those parting words the chaplain returned to Bamberg with the tables of organization for the U. S. Constabulary. The T/O (Table of Organization) was rather lavish for chaplains as far as rank was concerned: Colonel at the headquarters plus a lieutenant colonel and captain; nine regiments, each with a major and two captains; three brigades, with a major in each; a Constabulary School in Sonthofen calling for one chaplain, rank of captain. There were many "spots" for chaplains but due to

redeployment there were few chaplains present for duty, and the Third Army Chaplain, Chaplain Edward Martin, as well as the Theater Chaplain, Chaplain L. Curtis Tiernan, could promise nothing in the way of replacements. In this situation it was most fortunate that a few units coming into the Constabulary carried with them their former combat-experienced chaplains.

During this time the Constabulary Chaplain was alone at the Headquarters in the Chaplain's Office since Chaplain George Gilligan, who was Assistant Corps Chaplain, had been flown to the Constabulary School, where an epidemic of diphtheria threatened. It was at this time that the various units which were to make up the Constabulary were gradually reporting in according to the schedule. It seemed that the commanding officers of these units were under the impression that chaplains were available for them as soon as they reported to Constabulary Headquarters. This was not true and the phones were busy while the Constabulary Chaplain tried to explain the reasons why so few chaplains were available. However, this stream of inquiries served to prove and determine the importance placed upon the chaplain and his work by these commanding officers, all of whom had had combat experience.

Change in T/O

Gradually the Constabulary began to take form and the various units were given their homes. Plans of operation were made and remade. During this time as the plans were being discussed, it became evident that a change in the T/O would have to be made. A new one was drawn up

and the Chaplain's Office was asked for recommendations for the chaplain setup. The new T/O which called for four chaplains in each regiment, two at each brigade headquarters, and two at the Constabulary School, was submitted. This T/O called for a lieutenant colonel and major at each brigade headquarters since the brigade was considered equivalent to a division with its three regiments and attached troops at widely separated points. This T/O was approved and forwarded to the War Department, from which word came verbally that the T/O would be approved as submitted with slight changes in the rank of various enlisted men's positions.

It was at this time in the spring of 1946 and before the Constabulary became operational, that chaplains who had gone to America on TDY after combat began to return to the ETO. This was most encouraging as many who returned had formerly been assigned to units which were making up the Constabulary. As these men reported to Constabulary Headquarters they were given the option of either returning to their old outfits or of being assigned to a unit of their own choice. It was possible to follow this procedure for some time since there were so few chaplains available for assignment. This system of choice in assignment, while possible, gave the Constabulary contented chaplains, which is always a boon to any organization.

The time for the Constabulary to become operational was drawing near. The chaplains at Constabulary Headquarters were in close touch with the chaplains in the field. It was the Commanding General's desire that one chaplain from the Headquarters

be on the road at all times to visit the chaplains and units in the field. When the chaplain returned from his visit a report was submitted to the Chief of Staff and many recommendations helpful to the Commanding General were made. These visitations not only helped the Commander but they also served to acquaint the chaplains at Headquarters with the many and various problems of the chaplains living with the troops. Some of these problems could be and were settled on the spot by the visiting chaplain; others required a command decision from Headquarters. The Commanding General always had a keen interest in the problems of his chaplains and the cooperation obtained left nothing to be desired.

Constabulary Territory Huge

It might well be mentioned here that the United States Constabulary was responsible for the security of the entire United States zone excluding Austria and Berlin. This meant that the nine original regiments were spread over a huge territory with small units and detachments scattered at strategic points along the borders. This type of deployment called for young, energetic chaplains who would be riding jeeps, planes and horses to contact their men and hold services for their troops. Some chaplains had as many as 44 widely separated points of contact to make along the various borders before all their men could be visited. This demanded almost constant traveling if the chaplain was to visit his troops regularly. As a result some combat-weary chaplains and older ones too, asked for transfers from the Constabulary into units which did not require so much time to be spent on the road. Wherever this

was possible the transfer, with the help of the Theater Chaplain's Office and Third Army Chaplain's Office, was accomplished. These two offices gave their unstinted support and cooperation to the Constabulary chaplains and the cordial relationship between these offices will long be cherished.

The Theater Chaplain's Office recognized the necessity of a full complement of chaplains in the Constabulary and Chaplain Paul Maddox made every effort possible to keep the Constabulary T/O filled at all times with the best chaplains available. A great measure of the success achieved by the chaplains in the Constabulary may be attributed to Chaplain Maddox and his staff.

Time, which passes rapidly, bringing changed conditions in its wake, began to affect the disposition of Constabulary units. As a result the Constabulary underwent a regrouping of units in July, 1947. Under this new plan the Constabulary no longer was deployed throughout the U. S. zone, as in its early days, but became concentrated more or less in Kasernes. This eliminated a great deal of traveling for the chaplains and they became much more available to their men. The days of long hours spent in visiting isolated units were over for the Constabulary chaplains.

As the writer left the U. S. Constabulary he did so with a heart full of gratitude to General Harmon and General Buress, and their respective staffs, for their fine support and cooperation in chaplain activities. There are few assignments for chaplains that can bring richer or more valuable experiences to a chaplain's life than those encountered with the troops who are guided by "Mobility, Vigilance, Justice."

Spiritual Campaign Stars

BY BENJAMIN D. WILLETTS

(Chaplain, Veterans Administration Center, Cheyenne, Wyoming)

Chaplain Willetts is a graduate of Cornell College, Iowa, and Garrett Biblical Institute, Evanston, Illinois. He served 13 years as a Methodist minister in Illinois before becoming an Army chaplain in August, 1943. He served in Europe with the 341st Engineer Regiment and was prepared to go to the Pacific when VJ-Day brought him home with the 502nd QM Bn. He was discharged in 1946 and immediately began work as a Veterans Administration chaplain, Cheyenne, Wyoming, his present position.



PUTTING on my uniform recently to take some Reserve training, I rode across our country on a bus. A chaplain can pick up a conversation with almost every soldier, and one who had traveled a similar route in Europe in World War II looked at my ETO ribbon with the five campaign stars on it and said, "Yes, I see you have been through it over there."

That night as I rode along the thought came to me that every chaplain should have five campaign stars, not because of having followed his men in five campaigns in a certain theatre, but because of what he has become as a man of God among men. They should be qualification stars, representing achievements in character, understanding and maturity of spiritual insight. Let me name the merits for which they should be awarded.

1. An experience of God which can-

not be broken or defeated.

This is the starting point of ministry to any soldier who fears or suffers. Our experienced knowledge of divine life must be broad and deep and high.

My engineers built over two miles of railroad bridge spans on the European continent. One thing they had to be certain of was

the foundation at each end and sometimes out in the cold water in the center of the stream. This experience of God's love and care is that sure foundation which will carry the heaviest loads of temptation and character testing. We all knew the men who turned to lust and liquor in the strain, but we also knew those who were sustained through it all by their trust in God's love and care. They were resting on a foundation of an experience of God which carried the load without loss.

A chaplain who can go through the tragedy of war, or stand among his men anywhere on the face of the globe and never compromise his standards or wink at their excesses, is a foundation which men need and he should be given a *campaign star of the spirit* for his display of God's love and care under all conditions.

2. A psychological and religious appreciation and evaluation of all denominational emphases.

A chaplain simply cannot be a one-church man. A Christian chaplain must not by word or intimation depreciate the faith of a Jewish man, nor can a Catholic chaplain simply tolerate the beliefs of a Protestant man. This standard of ministry demands more of a chaplain than of a minister in a church parish.

I believe it was at Trois-ponts in France that my engineers rebuilt the longest meter-beam bridge, not supported in the center, that was to be found for quite a distance around the country. This meant that there must be strength to hold over a long span and to carry any load that came along. This is a picture of the chaplain's ministry. He must be able to stand on the foundation of his experience of life with God and reach out over any distance to touch the place where some soldier is standing in need of God and help. This man may be a fanatic of one sect or he may be a man who has never had time for religious thought; whoever he is, the chaplain needs to meet him with an understanding of his condition, and an appreciation of his pattern of faith, then give him confidence to face forward and live like a man of God.

This means that a chaplain must develop a psychology of theology, so that he can see a reason why a man believes as he does and can see some strong points of religious value in all the various emphases of the denominations. He will hold the convictions of the group from which he came but he will also be able to see and talk of the religious values of others. Any chaplain who can do this should be given a spiritual campaign star for the soul searching he has done.

3. *Understanding without condemnation or condonation.*

A chaplain needs to be "shock-proof" at whatever men may do or confess to him. A man who does evil is a sick soul and needs the understanding of a wise counselor. If a chaplain will even imply condemnation of the man, he will shut off the effectiveness of the help he would try to give. This means also that he will not condone any evil nor excuse any bad conduct for any reason. A chaplain must know human nature with all its passions and tendencies so that when sin and evil conditions of the world have struck a man a crushing blow, he can by his spiritual insight see the cause and know the cure of this one who has come to him with a problem. He must be as wise a physician of the soul as the doctor is of the bodily conditions of the sick man.

The chaplain must be able to trace out the ramifications of evil passions, resentments, fears and loneliness, and know the constructive steps of spirit and character which are an antidote to the poison of wrong living. He must know the patterns and properties of faith so well that he can turn the attention of the man from the problem to the manhood that is free of such conditions.

Would you not award another spiritual campaign star to the chaplain who can qualify in this way?

4. *Love for all men.*

It would seem that any chaplain who has traveled with his men in foreign fields and has seen how the other half or larger part of them live, would readily agree to give any rabbi, minister or priest a campaign star for spiritual grace, who can love all men everywhere. I started out expecting to do it but I came to the place where love for certain people came slowly and in small quantities. This quality

is truly a work of grace and demands almost complete self-forgetfulness. To hold a love for all men means to have compassion upon them even as God has done through the ages in receiving man back again after his wayward sinning—nay, more than receiving him back, but going out into the world through Prophet, Priest and Saviour to reach them in the worst conditions, bind up their wounded souls and take them home. What is more, that host of men and women in the world who hate, sin and cause woe will never be different until some great soul will forget himself and go reach them with the love of God. Who is brave enough? Who is consecrated enough for this? Who has faith enough? Such great souls are instruments of the Love of God and surely in the presence of all of us who are called to the ministry are worthy of the recognition of a spiritual campaign star for this contribution.

5. *A vision of the Service.*

In America the general public has never accepted the life of one in the armed services as being a desirable career. There have been reasons why this was so and many of those reasons are still valid. Nevertheless we need the armed forces in the world in which we find ourselves. The character of the individual coming into the services largely determines the standard of life and conduct within the Army, Navy or Air Force. Of necessity we must encourage the finest young men to choose the Army, or other branch, as a life career. With God-fearing men leading and making up the rank and file of the armed services their constructive work will be more noticeable to the public. A young man with true religious principles can well afford

to give two or three years in the services. He will have a chance to influence more people for good than if he stays at home. Particularly if he gets foreign duty, he can help show the rest of the world how to "live and help live," raising the standard of friendship everywhere. He'll probably never get a better education in travel than he could this way and at the same time be a part of the protection our country needs. God has called us to be chaplains; cannot we say God is calling for men of character and vision to make up our armed forces?

I would certainly recommend a chaplain who can see and believe in such a calling as worthy of a campaign star.

The chaplaincy has become a specialized ministry today. The awarding of these five spiritual campaign stars is just a way of emphasizing the requirements demanded of one whose heart is big for humanity with the love of God. With very little change in concept the same requirements are demanded of the Veterans Administration chaplaincy in which I now labor. I would think it as true for prison and industrial chaplaincy too. Each demands specialized techniques, but the qualifications named here are essential for each.

The chaplaincy is a specialized ministry, but we must always remember we are not separate from our churches. They are still basic in the work of God in the world today. It is like the missionary being called to a foreign field, and as we can provide the means, this specialized ministry should demand the attention of consecrated young men.

SERMON ILLUSTRATIONS

The ski lift is an invention welcomed by many sportsmen. It is indeed pleasant to be drawn comfortably to the mountaintop to glide downward again in pleasurable swiftness. But the great ski champions are not made in this manner. From boyhood and girlhood they almost literally live on skis during the winter months. They climb hill and mountain on foot in order to ride and jump. But their climbing accomplishes another purpose. It develops the muscular stamina so necessary in maintaining equanimity throughout the desperately treacherous rides.

A great many people are expecting too much of their *ski-lift* Christianity.

—DLD



Hy Gardner, in his Newsreel feature appearing in *Parade* recently, related the following:

"In an East New York tenement house, the six children of one of the tenants got on the nerves of neighbors. The youngsters left skates on the stairs, unscrewed electric bulbs, turned trash baskets upside down and dropped empty beer bottles in baby carriages. Finally, an appeal was made to the landlord to evict the family. 'Perhaps,' the former replied, 'if you all sign a petition and explain why you think we're justified in asking for an eviction, the court will consider our request favorably.' The petition was signed and offered to the court. It was turned down when the judge discovered that leading the

signers was the woman whose family faced eviction. . . ."

Is it possible that we sometimes sing and pray in this same heedless manner?—DLD



Whenever I hear of a church celebrating an anniversary I think of the day I watched a mason breaking stones for a building. As he began work on a particularly large stone I found myself automatically counting his strokes. Skillfully he hit certain spots and on the seventy-fifth stroke the stone broke.

Analyzing his patient labor, I realized that it wasn't the first, nor the fifty-sixth, nor indeed the seventy-fifth stroke that did the job. It was all of them together that accomplished the task.

—HAROLD W. SELL (Fleetwood, Pa.)



"Yea, and why even of yourselves judge ye not what is right?"—St. Luke 12:57

A narrow mind is to harmonious living what a one-way bridge is to highway traffic—adequate when everyone travels in the same direction, but an instrument of fear, destruction and death when people try to move in different directions.—DLD*



"... they ceased not from their own doings, nor from their stubborn way."—Judges 2:19

It requires more effort to think than to maintain an opinion; that is why there are floods of opinions and famines of thought. For example, it is better to think of yielding the right-of-way than to suffer death for maintaining an opinion.—DLD*

* In *The San Diego Union*.

Reserve Chaplaincy Offers Attractive Career

(Editor's Note: The following gives up-to-date information on the Chaplain Reserve, Department of the Army. A valuable service both to God and country will be rendered if our readers will see that this information gets into the hands of interested persons.)

THE career of chaplain in the Officers' Reserve Corps, Chaplain Reserve, is being offered within the boundary of the ministry in many denominations. This career can be entered into in conjunction with the church ministry. In time of national emergency it gives the minister, priest or rabbi a place of service he otherwise would either not have or for which he would not be prepared by civilian experience.

Young men can now be commissioned as chaplains in the Officers' Reserve Corps. This means that a minister, a priest or rabbi would be given a commission in the Chaplain Reserve and assigned to a Reserve Unit in which he would serve on a part-time basis.

The requirements for a commission in the Chaplain Reserve are as follows:

1. **Citizenship**—Each applicant must be a citizen of the United States. Applicants who are not citizens of the United States by birth must provide evidence of citizenship. In the case of United States citizenship by naturalization, this may be in the form of certification by an Army officer.

2. **Age**—Applicant must have attained his 23rd birthday and not have reached his 33rd birthday for appoint-

ment as first lieutenant, and 37th birthday for appointment as captain. The age limit for those with prior armed service may be extended by the approval of the Department of the Army.

3. **Civilian Experience**—(*First lieutenant*). One must be actively engaged in the ministry as his principal vocation in life. (*Captain*). One must be actively engaged in the ministry as his principal vocation in life for a minimum of four years, including at least one year's experience as a clergyman in the denomination by which accredited.

4. **Ecclesiastical Indorsement**—Each applicant must be regularly ordained, duly accredited by, and in good standing with a religious denomination or organization holding an apportionment of chaplains in accordance with the needs of the service. A formal ecclesiastical indorsement of the appropriate office of his particular denomination must be submitted in connection with application. This indorsement should be requested by applicant from his appropriate indorsing agency when application is submitted and should be sent to the same Army office where application is addressed with copy to the Office Chief of Chaplains.

5. **Educational Qualifications**—Transcripts of credits to accompany application must indicate a minimum of 120 semester hours credit of undergraduate study performed in a recognized college, and a minimum of 90

semester hours credit of graduate study performed in a recognized theological school.

6. Physical Examination—All applicants must be found physically qualified for general service.

As a Reserve officer, the chaplain would be assigned to a Table of Organization unit or to a Composite group for training which will consist of a few hours per week. In addition, opportunity for active duty training as a Reserve Chaplain may be obtained for from 15 to 90 days per year in a variety of installations including the Chaplain School at Carlisle Barracks, Pennsylvania. Each of the six Army Area chaplains are listing the various types of service and spaces available.

In the Reserve career, the chaplain holds his relationship to his church. He is indorsed by his church and his connection with the armed forces is determined by his church endorsement. Thus, in a real sense, his association with the armed forces as a chaplain is in a service branch of his church to the men and women of the armed forces.

The Chief of Chaplains expects every chaplain to maintain a close connection with his denomination while on active duty, and while in

Reserve status the chaplain's primary interest is to see that the best interests of the church are served. No chaplain, except in the case of a national emergency, will be called or recalled to active duty except at his own request and with the consent of his church, and with his ecclesiastical indorsement of his denomination.

There are many advantages for the individual minister in becoming a Reserve chaplain. He qualifies for promotion, builds up his longevity (period of service) and since a program of nondisability retirement pensions has been approved for the Reserve components he will qualify for retirement under certain provisions beginning at age 60 in the highest grade held during his period of service. Current directives authorize compensation for the various periods of service according to the grade held by the chaplain.

As a Reserve chaplain, a minister, priest or rabbi can serve his religious faith, church, nation and fellow man. Further information concerning this career of service may be secured by writing to the Chief of Chaplains, Department of the Army, Washington 25, D. C.



Recall to Active Duty

There are a very limited number of vacancies in the Army Chaplaincy in the grades of First Lieutenant and Chaplain. At the time of writing (February 1949) it is understood that no chaplains will be recalled to active duty beyond the age in grade limits, which are: First Lieutenant, 37; Captain, 42; Major, 47; and Lieutenant Colonel, 52. It is reported that there are no vacancies in the grades of Major and Lieutenant Colonel. While this is the current situation there is no certain way of anticipating what future needs may be. It is recommended that all reserves maintain their commissions and that the commissioning of young reserves be encouraged wherever possible.

American Seminary Chapels

IV. The Samuel Colgate Memorial Chapel: Colgate-Rochester Divinity School, Rochester, N. Y.

By H. L. MCGILL WILSON

THE romance of rebellion—attention directed to the neglected—a phase frequently present in connection with things Baptist, is found in much of the religious construction of that body. Largest in point of numbers of all American Protestant groups, here growing to greater influence than at any other point in the world, stemming back to the dawn of the Reformation, unforgettable with such names as Roger Williams, the Providence Plantations, Adoniram Judson and world missions—the wealth of two great American families has been poured out for the enlargement of Baptist work and influence.

One of the most beautiful of the "meetinghouse" types of church structure is First Church in Providence, but with the exception of that edifice we move down to modern times before we find more noteworthy examples of Baptist structures, when we find ourselves in the beauties of Judson Memorial, the last Stanford White church, and the great Riverside Church, the work of Pelton and of Allen & Collens.

Historically, Virginia Theological Seminary, the first in our series, stems from the agricultural economy of the south; Union of New York from merchant prince fortunes of mid-Victorian New York; Drew from the financial operations of its original benefactor. None of these represents so well the unique characteristic of the American economy as does Colgate-Rochester,

coming chiefly from a family famed as the developers of American quantity production methods.

If Colgate-Rochester has its foundation in the later manifestations of American economic development, it likewise and appropriately has had its chapel planned by the last of the great American architects trained in the Beaux Arts of Paris: James Gamble Rogers. It may well be said that the ecclesiological chain which began with Henry Hobson Richardson, spreading its influence through Stanford White, Richard M. Hunt and Carrere & Hastings, comes to an end with Rogers, who died last year.

Rogers was pre-eminently the designer of academic and medical buildings with a magnificent feeling for volume and size which might aptly be termed continental in the sense of massiveness of the American continent conveyed by it. Most famous of his works are the Harkness Memorial Quadrangle, the Sterling Memorial Library, the Law and Graduate School buildings at Yale. He was later called upon to do the new Columbia University library and the Columbia-Presbyterian Medical Center in New York. He not only worked in the east but in the south and mid-west. Sophie Newcomb College, New Orleans, Brooks Memorial in Memphis, Tulane University and Atlanta University buildings as well as Northwestern University buildings came from his offices.

An interesting example of his ecclesiastical work may be found in the parish house of the Fifth Avenue Presbyterian Church on 55th Street off 5th Avenue, New York. The structure includes a finely proportioned chapel memorable for its use of dark woods and the cool English-type quality of its stained glass.

The Colgate Memorial Chapel is a part of the Divinity School complex located near Highland Avenue and Goodman Street. It is quite small in size, being intended for use by the student body only. The structure is of tapestry brick and stone, with a covered cloister which connects it with the main building and fine tower of the Divinity School. The wide, stone-paved terrace before the southern facade of the main building has been continued around the chapel.

Gamble here set himself a neat problem: to combine the features of later Gothic with those of the Norman. The structure itself is broad and low, heavy with that massiveness characteristic of the Gamble Rogers style.

The chapel is five bays in length and exteriorly there is an unusual treatment of the bays, for the five window arches, rather than follow the lines of the window heads, project in a daring sweep to the buttresses on each side, thus taking up the space of each bay. In this manner is the breadth of the edifice underscored—and the small scale of the chapel largely expanded.

To contrast with this almost ungainly element of breadth Mr. Rogers has used a *flèche*, that element of which Henry Adams so beautifully wrote:

"No work of man has life like the *flèche*. One sees it for a greater distance and feels it for a longer time than is possible with any other human structure, unless it be the dome. There is more play of light on the octagonal faces of the *flèche* as the sun moves around them than can be got out of the square or the cone or any other combination of surfaces."

The *flèche* is of lead, more enduring than copper, even if the possibilities of the fine verdigris of later years are thus sacrificed.

Aside from the choice of Gamble Rogers as architect, the Colgate Memorial Chapel is noteworthy for the use which was made of the artists and craftsmen of Rochester, abandoning (and quite wisely) the policy of turning ever to Boston, Philadelphia and New York for work in wood and glass. This use of the local artist is supremely important if there is to be avoided a monotony in treatment throughout the country. Imagine the



Chapel (Left) Fleche and exterior of Colgate-Rochester Seminary Chapel. (Right) Bell tower of Divinity School

art of Italy if all artists had been Florentines or Venetians or Romans.

Here at Colgate-Rochester the Pikes have done the stained glass, using their great artist Zelimme Sartinini; the wood carvings are the work of William Perrin, also of Rochester, with the exception of the high relief of the Lord's Supper in the holy table. This last was executed by Alois Lang of Oberammergau.

The patterns of the wood carvings were suggested by designers of Mr. Rogers' staff; the carvings are unusual for grace, richness (almost baroque in tone) and sincerity.

The stained glass contains small figures of the four evangelists and above them in four lights the figures of four Baptist leaders: Roger Williams, Adoniram Judson, William Newton Clarke, a member of the older generation of the Colgate faculty, and Walter Rauschenbusch, preacher of the social gospel. The windows of the north and south sides contain medallions of religious significance: the dove, the scales, the Good Shepherd, among them.

The rose window in the west has as its center a pictorial adaptation of Thorwaldsen's "Christ of the Benediction," a rather singularly successful adaptation of the art of sculpture to the plane of painting. This figure is surrounded with rays of golden-colored glass and finely painted symbols.

The thick walls and huge pillars of the Romanesque, slightly reduced in the Norman style, are here somehow most successfully combined with that "jewelled wall" which was realized by the use of buttresses and pinnacles in the later English and French Gothic.

One of the writers on the chapel at



Interior of Colgate-Rochester Seminary

the time of its completion said: "The arts and crafts of masonry, carpentry, metal working, stone carving, wood carving, glass making and glass painting, cabinet making, organ building, illumination and the mastery of lights and shadows are all combined by the skill of the designer toward the expression of a single effect—divine worship."

It is from this chapel, built in 1936, that hundreds of young men go out into the Baptist ministry. Among them were 755 chaplains who entered the nation's service in the last war.

In Rochester, the city of optical science and the center of much of the nation's finest musical education, this great small structure maintains proudly the traditions of ecclesiological good taste.

The next article in the American Seminary Chapel series (which will appear in May) will be on the Chapel of the Good Shepherd, General Theological Seminary, New York City.)

Federal Council Meeting

CINCINNATI, OHIO, DECEMBER, 1948

NEARLY 600 men and women took part in the biennial sessions of the Federal Council of Churches at its 40th anniversary convention in Cincinnati, Ohio, in December. The sessions were presided over by Charles P. Taft, the first layman president in the Council's history.

For the first time delegates were assigned to six Sections, each of which considered a special field of interest and then recommended action to the plenary session. Sections dealt with Lay Participation, Ministry of the Church to Older People, United Evangelistic Advance, Church and Human Rights, Church and Juvenile Delinquency, and Aid for Displaced Persons. Each Section was asked to bring its report and recommendations on the final day of the Council meetings.

Keynoting the 40th anniversary, Dr. Samuel McCrea Cavert, who has been general secretary since 1921, traced the dramatic changes apparent in four decades, and pointed out that the real testing of the new ecumenical movement is "in Main Street and Jonesville and Middletown. . . . It is a sheer illusion to talk of an ecumenical Church unless there is a truly ecumenical spirit in the local community where Christians of different denominations live together day by day." Dr. Cavert noted the increase in lay participation which has characterized the Council's history, symbolizing the Reformation doctrine of the priesthood of all believers.

Expanded Program

Expansion of the Council's program was highlighted as Dr. J. Quinter Miller, associate general secretary, presented the 33 staff executives who now head up the Council's activities as part of the total personnel of 105 Council workers. Council membership now includes 22 Protestant and 3 Eastern Orthodox bodies, with a combined communicant membership of nearly 28,000,000 American Christians. At this session two more denominations were added as their applications for membership were accepted: the Religious Society of Friends of Philadelphia and Vicinity with some 5,000 members and 50 meetings, and the Romanian Orthodox Church with 21,000 communicants in 42 parishes.

Witty, 79-year-old Dr. George W. Richards, president emeritus of Lancaster Seminary of the Evangelical and Reformed Church, spoke as one who had attended the first session of the Council in 1908, and has been a member continuously since that time. He spoke of a new day of cooperation, in which the so-called "essentials" of our forefathers have become today in many instances "parts of a passing system; and with the conscientiousness that compelled our fathers to hold on, we are compelled to let go." The result, Dr. Richards attested, is "not Protestant division, but Apostolic unity of spirit with diversity of forms."

Testimony to the influence of the Council came in messages from around the world. President Truman's greet-

ings expressed appreciation of "the invaluable contribution which the churches of the Federal Council are making to the faith of our people, to social welfare, to interracial cooperation, and to international order."

Word came also from church federations in Mexico, Brazil, Switzerland, Holland, Czechoslovakia, the Near East, Australia, New Zealand and India-Pakistan-Burma. An anniversary prayer was given by Dr. William Barrow Pugh of Philadelphia, stated clerk of the Presbyterian Church, U.S.A., who as a young man took part in the first Council meeting in 1908.

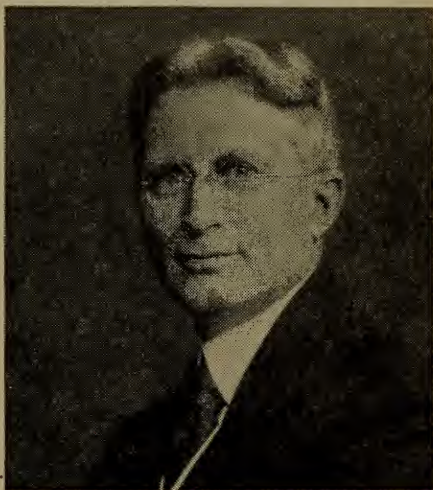
Public Mass Meeting

For the Council's only public mass meeting, in Taft Auditorium, giant stage letters, "1908-1948" with a huge Celtic cross at the center, provided the setting for a hard-hitting program on the relation of the Church to everyday secular life. More than 1,000 attended.

Most colorful layman on the platform was Branch Rickey, who as president of the Brooklyn Dodgers brought the first Negro player into major league baseball. As Mr. Taft presented him with a testimonial for Christian sportmanship from the Council, Mr. Rickey accepted the award with gracious informality. "Our posterity," he remarked, "may well wonder why anyone should have been thus singled out for merely choosing a fellow-American to do a job he was qualified to do, without reference to his color." Prolonged applause confirmed the Council's action in making this unprecedented award.

In his presidential address, Mr. Taft pounded home the recurrent theme of his two-year term: that the Church

must become more relevant to every aspect of lay concern and vocation. "The layman is more than 99 per cent of the churches, but nobody would know it from the way they move ecclesiastically or talk for the newspapers. . . . Most of us are tame laymen, well broken to harness,



Bishop John S. Stamm, new President of the Federal Council of Churches

guaranteed not to upset too much." The Church, he demanded, must place the Gospel squarely in the midst of lay job life and personal experience, and use laity more fully in church programs as well. Granting that through the message of able pastors, "many men in high places do surprisingly enough turn out to be Christians and seek God's purpose," he called for an entirely fresh appraisal of lay participation in the activity and thinking of Christianity.

Dr. Reinhold Niebuhr, professor at Union Seminary in New York, the other major speaker at the large public meeting, painted Christianity as the one alternative to either com-

placency or despair, but warned Christians against utopianism, sentimentalism, and cocksureness. "Like Jeremiah," he said, "we must no longer pray for the impossible 'peace of Jerusalem' but settle for the 'peace of Babylon' in the very place of our captivity." Disagreeing with Mr. Taft, who had criticized modern Christianity as remote and "agrarian" in relation to complex modern life, Dr. Niebuhr insisted that our faith reflects all too clearly our current secular culture. He expressed the hope that American faith may derive an "eschatology," a sense of other-worldly hope, from postwar European Christianity, as a corrective for our superficiality and pride: "The more we live by hope, the less will we live by our own virtue."

Policy Decisions

In response to overtures made directly to the Council, and reports of the Sections, specific decisions were recorded in business sessions. The Council was told that the plan for a new National Council of Churches had been approved by 16 member communions with an aggregate membership of over 25 million, considered without action by two denominations, and not yet considered by six groups with a combined membership of less than 600,000. It gave its approval to expedite plans to form the National Council and urged all member denominations to make their decision soon.

Another Section, on plans for the United Evangelistic Advance, was presided over by Professor Elmer G. Homrighausen of Princeton Seminary. It was keynoted by Dr. Edwin T. Dahlberg, Baptist pastor of Syracuse. Calling for 1950 as a "year of evangelism" Dr. Dahlberg, formerly presi-

dent of the Northern Baptist Convention, commented that the century's "first 50 years have been tragic beyond measure, with wars, depressions, and skepticisms that have worked havoc in all the relations of men with God and with each other. The second half of the century should be a challenge to redeem our record"—inaugurated with a dynamic evangelistic campaign. This Section report was enthusiastically approved by the Council.

Back Human Rights Proposals

New history was made by the adoption of the Section report on the Churches and Human Rights. Professor William G. Mather of Pennsylvania State College gave the initiatory address, declaring that "Christians must decide whether men are to treat each other as if each were a nuisance to be suppressed or tolerated . . . or a son of God whom Jesus of Nazareth thought worth enough to die for." After discussions the Section reported to the Council a statement speaking strongly for unsegregated church life, and demanding action for every practical measure guaranteeing civil rights.

The Council received with considerable discussion a report of the Commission on the Witness of the Church in Our Time, presented by Professor Walter M. Horton of Oberlin Graduate School of Theology. Its three main chapters—Security, and Almighty God; Peace on Earth, and Christ the Reconciler; Moral Stamina, and the Holy Spirit—were summed up as the basic concerns of the Kingdom of God. In debate there was a call that the Council define more sharply its doctrinal Christology, but by an overwhelming vote reference was made to former declarations of

the Council as completely acceptable for such definition.

Climaxing the discussion of program content, and bringing to a close the inspirational sessions of the Council, was an address by the Rt. Rev. Stephen Neill, formerly Bishop of Tinnevely, India, who is now associate general secretary of the World Council of Churches. He declared: "I can devote myself to the service of the World Council only on the understanding that its primary concern is just this, to get the Gospel of redemption through Jesus Christ out into all the world, to see to it that this message is proclaimed literally to every human being now living in the world." Formerly Bishop Neill said, "Our ancestors were quite clear that all eternity depended on the answer demanded by the Gospel. It was literally a matter of life and death. But why should the world be concerned about all that," he asked, "when we are so little concerned about it ourselves?"

Bishop Stamm Is President

Selecting its leadership for the biennium of 1948-1950, the Council took unprecedented action in the choice of a president and vice president. The delegates elected Bishop John S. Stamm, Harrisburg, Pennsylvania, as the successor to Mr. Taft and chose a woman, Dr. Mildred McAfee Horton, president of Wellesley College and wartime head of the WAVES, vice president. Bishop Stamm, vice president the past two years, and senior bishop of the Evangelical United Brethren Church, is the first representative of the evangelical churches to head the 40-year-old Federal Council. Mrs. Horton is the



Dr. Mildred McAfee Horton, Vice President of the Federal Council of Churches

first woman elected to a major office in the history of the Council.

Harper Sibley, Rochester, New York, former president of the United States Chamber of Commerce and president of the Church World Service, was re-elected treasurer, a post he has held since 1942. Rev. W. Glenn Roberts, Hartford, Connecticut, secretary of the Connecticut Council of Churches, recording secretary of the Federal Council since 1944, was chosen for another term.

The Business Committee headed by Dr. John M. Alexander of Atlanta, Georgia, considered several resolutions, including one calling for abolition of the House Un-American Activities Committee and another calling upon the American government to make no military alliance or to give economic support to the Spanish regime of Generalissimo Franco. The Committee reported its belief that "all these matters are of such con-

sequence that they ought to be more carefully studied than is possible during the brief time available in the last session of the Cincinnati meeting." The Committee therefore recommended that they be referred to the Executive Committee for careful attention.

The plenary session defeated a motion to refer the Franco resolution to the Executive Committee. Instead it was adopted in principle and referred to the Department of International Justice and Good Will for study and report to the Executive Committee. The department is headed by Dr. Edwin E. Aubrey, professor of religion, University of Pennsylvania, and formerly president of Crozer Theological Seminary.

The other resolutions, including the one expressing opposition to the continuance of the House Un-American Activities Committee, were referred to the Executive Committee as recommended by the Business Committee.

Mr. Taft Turns Over Gavel

In the closing hours the new president was inaugurated. Mr. Taft smilingly turned over the symbol of his authority—the 40-year-old gavel—to his successor.

Bishop Stamm accepted "with a firm dependence upon Him whose wisdom is unfailing and whose strength is all sufficient—the great head of the church—Jesus Christ our Savior and Lord."

He paid tribute to the selection of

Mrs. Horton as vice president with the statement that "this year a new approach to the total task of the Church is made in the selection of one of America's great Christian women to serve in this capacity. . . . I have every confidence that the influence and work of Mrs. Mildred McAfee Horton will add much to the work of this Council."

In praising the administration of President Taft, first layman to serve as president, Bishop Stamm said, "I share with all of you in my sincere appreciation of the devoted and distinguished leadership he has given.

"The years immediately ahead will no doubt present added urgencies for united Christian action," he continued. "The task facing the churches can only be accomplished if the thought, prayer and service of the churches are pooled in a larger way. There are those who believe this can only be accomplished through a complete change of patterns. Those who see the only hope in church union. Others see through the kindling of a greater sense of unity in and through the spirit a more spiritually dynamic way. By the use of the churches they believe the larger measure of united service can be achieved. Perhaps both methods must be used. There are more churches which can and should unite. The most important thing is not church union but Christian unity. Only as there is achieved unity in union will there be progress in united action."

Whether we admit it publicly or not, those who please us most are those who demand our best—whose demands cause us to give what is expressive of our finest thoughts. Under such demands we feel ourselves growing. We experience the joys of accomplishment.

—THOMAS DREIER

A Contemporary Picture in an Ancient Scripture

By WILLIAM S. QUIGLEY

(Minister, Flatbush Presbyterian Church, Brooklyn, New York)

THE fourth page of my Bible relates the story of the first pair of brothers. But in that story I see a portrait strangely up-to-date.

Cain was a farmer, tilling the soil with crude implements, bearing the heat of the day, knowing intimately back-breaking labor, and sensing man's utter dependence on forces utterly beyond his control. As a member of an agricultural society he performed a primary function, for without a successful agriculture there can be no art, no culture, no leisure for those not engaged in the primary task of producing food.

Abel, on the other hand, was a shepherd tending his flocks, spending his nights under tropic skies, feeling more the beauty of nature than its curse. His enterprise was fundamental too. For by his efforts wool for clothing and meat for the table came to the family of mankind.

Now see what happened to these representatives from different modes of life:

Cain brought a sacrifice to the altar. It consisted of the fruit of the field. Would God do wrong to refuse the sacrifice? Well, if the heart of Cain was pure, God was unjust!

Abel's sacrifice was acceptable to God. Was God capricious? Well, if Abel's heart was impure, and God accepted his offering, then God was guilty of unfairness.

Was there something in the very nature of the economic situation which made Cain wroth and angry? I believe not. The fault was not in the means of livelihood, but in the manner in which a man looked at his brother. *Jealousy arose at that point where Cain perceived that recognizably different satisfactions were coming to Abel by nature of the difference of their labors.* Jealousy was the breeder of both anger and murder.

Miracle of the Soil

Yet, by itself alone there is no more admirable means of making a living than by working the soil, by pouring out for it the sweat of one's brow in that cooperative venture with God and nature in the miracle of a ripening crop.

And what is true of farming is true of pharmacy, of medicine, of teaching, of the routines of the clerical desk and the merchandiser's counter. Work is honorable and carries rewards for the soul as well as for the purse.

Why then are there such fierce clashes between the farmers and the shepherds of our day? Is it necessary to wage merciless class warfare? Is it in the very nature of things that struggle is inevitable? Or perchance is there the hope that a common brotherhood of labor and pain will bring people together? The difficulties are not with work but with workers.

It has been said that if there are any inhabitants upon the moon looking down upon the earth, there is only one structure made by man that they could see—the Great Wall of China. That gigantic structure was built at great cost and at much hard labor. When it was finished it seemed a notable gain in all matters of security. Yet it was breached by the enemy on three occasions within a few years—not by breaching the wall but by bribing the gatekeepers. The structure did not collapse. Human character had failed.

As a minister looking at our country, I have one great fear. And it is not related to the political life of the nation, to which party is on the "ins" and which one is "out." Rather does it concern the mounting clash between interest groups, between agriculture and labor, between the city and the country as the tensions of the transitional period from war to peace continue without abatement. Spiraling prices are causing ever deeper resentment among laboring groups. Management faces the ire of a growing consumer resistance which carries overtones of hatred. In our frenzied economy the consumer is not concerned with the accounting figures of labor material costs but with price; and so far as the consumer is concerned price is the responsibility of management.

Hence the tragedy of American inflation means all kinds of individual sorrow as savings are wiped out, as budgets are unbalanced in millions of homes. Its wider meaning can only be sensed as we put it against the setting of the world's need; or when we compare the basic American philosophy with that of competing political and economic doctrines.

The Soviet Union, for example, is founded on the thesis of class warfare, on the premise of open warfare between the producing and the owning class. And in this unending struggle government is predisposed, at least on the theoretical side, in favor of the working groups. *Communism is predicated upon class warfare, and the war between the classes is both preached and practiced.* The Communist Manifesto of a hundred years ago was nothing more than a call to the working classes to participate with more eagerness and more unity in the great battles of their economic life. "Proletarians have," said it, "nothing to lose but their chains."

Our basic American doctrines are different—both in their evaluation of mankind and in their conception of the goal of society. *The American creed presupposes an equality of all men. Brotherhood is preached. Yet class warfare is practiced. The old story of Cain and Abel, in modern settings, meets us on the front pages of our favorite newspapers.* Somewhere along the line we have lost something, else our creed would not vary so sharply with our practice. Somehow in our midst groups grow fat and sleek at the expense of other groups. We have been misled in our understanding of government. We have catered to whim, been coerced by prejudice, and surrender daily to the loudest.

Where Lies the Weakness?

Suppose we were to realize that our weaknesses were those of people and not of systems; much current furor would lose its relevance. If we were to realize that our difficulty stems from the actions of selfish groups, would we not then come to a

better understanding of the function of government? *It is precisely because the farmer will seek his own advantage, because labor leaders are out for their own, and management for its, and because conflict of interest is inevitable that there must be a neutral arbiter of the equities involved. This arbiter is government.* And government in the name of the interests of all groups and all peoples must be ready to intervene in our nation's economic life. Far from wishing that government would wash its hands of the conflicts of competing interest groups, I would pray for the day when by the nature of the trustworthiness of the men who rule, by virtue of their wisdom and their courage, a fair and equitable adjustment might be continually made in view of all the factors of a fluid and constantly changing pattern of life.

Some folk have the mistaken idea that government is for such mundane things as providing adequate postal service, water, police and fire protection, and public education. The preamble to the Constitution says otherwise. There are two oft-forgotten phrases in that great document, called by a Prime Minister of Great Britain "the most wonderful work struck off at a given time by the brain and purpose of man." The phrases are these: *Insure the domestic tranquillity and promote the general welfare.* How can the domestic tranquillity be insured save by agents of the people acting in behalf of all the people to ameliorate differences and to bridge open cleavages? How can the general welfare be promoted save by men of character, arbitrating with fairness to all peoples the conflicting aims arising from the different places all hold in

the economic and social life of the nation?

The worst indictment of a government is not that it interfered in the life of a people, but that its intervention was always biased, prejudicially inclined toward certain pressure and interest groups.

With a great national election behind us it is safe to say that great sections of the electorate voted in behalf of their own interests, attempting to weight both the legislative and executive divisions of our government in the wistful hope of future favors. Some groups voted in fear of a change of the character of governmental intervention. Such distortions of the privilege of the ballot will bring their own penalties. In the long run it matters little whether the case of special interests is pleaded from within or from without the government.

The tragedy of Cain and Abel is only sharpened. We read history falsely until we sense that anger and resentment are never solutions.

The functions of government, in the Providence of God, are in the area of the solutions to all current social stresses. An understanding of this fact by an ever increasing number of people in our churches is in order. And prayers for understanding leaders, for courage to withstand threat, intimidation and coercion, should be constantly in our hearts.

Let a little section of the Scripture, paraphrased freely, be a summary word: "All kinds of economic, political and social tensions are lying in wait for you, eager to be at you. Yet you ought to master them." (Paraphrasis of Genesis 4:7, Moffatt translation.)

The Chaplain's Plus

By CHAPLAIN ALVIN J. LEE

(Chaplain, Veterans Administration Hospital, Jefferson Barracks, Missouri)

Chaplain Lee received his B.A. from the University of South Dakota, the B.D. from Andover-Newton Seminary, and the Th.D. from Kansas City Baptist Theological Seminary, where he taught practical theology. He served pastorates in Des Moines, Iowa; Pueblo, Colorado; and Topeka, Kansas. During the first World War he was a Yeoman 1/c, and in the recent war attained the rank of Lieutenant Commander in the Navy chaplaincy. His tour of duty took him to the Pacific and the Orient.

A MAJOR pitfall for the chaplain in the Veterans hospital is taking things as they come—a sort of hit-and-miss activity. If we are to till the ground, it is necessary to be thoroughly systematic in the work of sowing, cultivation, and harvesting. We must discipline ourselves to a rather rigid schedule. If we fail to do this, a few of the men will receive a lot of attention while many others, and many who need us most, may be overlooked or at least be unworked. Without system, we would find ourselves devoting time to the same habitual tasks while other possibilities are postponed. Among several instances that come to my mind is a certain patient in a neurotic ward, John Doe, shall we say. Whenever I went through his ward he was either in the bathroom or otherwise hiding out. By carefully rechecking the cards, I discovered that this man was one whom I should particularly see. He was a difficult case—lonely, discouraged and bitter. At last after a number of brief visits, I succeeded in

cultivating his friendship. He now comes to my office to help with the files, to discuss books, and incidentally reveal his disillusionments.

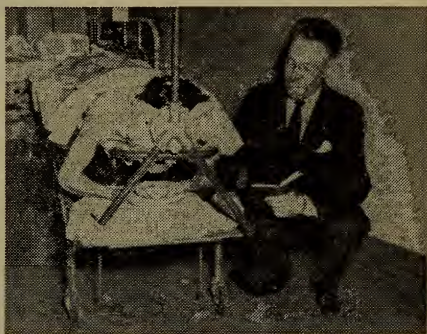
Another result of not being all the way systematic is overlooking resources for strengthening and embellishing the program. We are fortunate at Jefferson Barracks in being so close to the city of St. Louis that we can draw on all sorts of interested people and organizations. We can plan for the month ahead and develop new projects. Here are some of the things that I mean. For Armistice Day, I had a GI Quartet from Scott Field; last year I had the Police Quartet. On Thanksgiving night, I had a church group bring a program depicting the history of Thanksgiving Day and reasons for our thanks to God. After the program, light refreshments of ice cream and home-made cookies were served. This feature brought out 121 men to my Friday night Bible class. For one of our Christmas projects, we had the children of an orphanage out for a program. The men quietly collected funds to present each orphan child with a new shining dollar bill. Think what this will mean to the orphan boy or girl to have a little real money of his own in his pocket. But think also of the thrill it gives the men in making these children happy. Some of the men wanted the name of a child so they could carry on letter writing. It seems to me that such projects develop

real Christian experience. "It is more blessed to give than to receive."

Then there is New Year's Day with opportunity for resolutions; Easter and Mother's Day when attractive bulletins and cards can be distributed to send home. Among the groups that we engage in program projects are high school and college glee clubs, church choirs, colored musical organizations, federation of music clubs, Shriner's chanters, the music union orchestras, YMCA and youth groups, and Legion posts. The latter furnish transportation for church parties to special services. Then too, there are a number of organizations who are glad to contribute items such as music, records, greeting cards and flowers. There are always individuals who like to help in the office; read to men whose vision is impaired; aid in bringing the wheel chair men to the services and render other volunteer help. For our ward meetings, I find it helpful to use musical instrumentalists. This calls for systematic planning at least a month ahead. A schedule is necessary for ward visitation, a daily plan for checking on critical cases, new admissions and return calls.

There may also be the tendency to do a superficial job. We might know a lot of men by name and develop a good attendance at the services but actually not get very far nor very deep. There is an *inside spot* that needs to be reached. What men desire greatly is for someone to share their deepest "heart" disturbances as well as their cherished attainments. When the men can release their inner beings of problems, disappointments and needs, then we get under the load with some leverage. It was Jesus who took the pebble Simon and made him into the rock, Peter. That insight of

seeing the potential man and provoking the potential into determined action is spiritual business where it counts. This means a lot of follow-up and systematic procedure—but it is most rewarding. It often means following a man after he leaves the hospital and showing a continued interest in staying with him. The man may stumble and fall but the chaplain never gives up.



Chaplain Lee ministering to a patient
(Veterans Administration photo)

We are all constantly exposed to provocations and irritations. There is the necessary grace of having our minds so lofty and our hearts tuned to patience that the little slights and annoyances cannot rock the boat. This serenity of presence calls for a middle ground of being a busy man and yet having worlds of time. We are never too busy for anyone who needs us. This often calls for skill in satisfying the man without staying too long. We feel the pressure of the work of the day and yet our pace should never be hurried.

Grace of character is involved at another important point and that is in personality as it affects institutional relationships. By this I mean the necessity of a winsome personality.

Schopenhauer declares that "the assertion of the 'ego' is the root of all evil." Teachers unconsciously become ultraextroverts. Our commodity is talking in public address and conversation. The demands of leadership further accentuate our self-importance. It therefore becomes a matter of caution that these extrovert functions do not carry over into inflated personality lest we strut our egotistical greatness. Someone has said that the major sin of preachers is pretended knowledge. Let us be governed by the principle that wisdom cannot be hidden and in due time wins its recognition without advertisement or display.

We might bring in the caution of worthy conversation. I do not have in mind merely the avoidance of shady stories or subtle implications but the effect we leave behind. Do we leave an idea? Are we sowing seeds of good thought? Does our talk lead to reflections and inspiration? Do we awaken some curiosity for better things? Does it leave a desire for study of some Bible passage, some good book? Do we strengthen faith with a positive suggestion? Will it lead to prayer?

Let us also remember that the chaplain is quoted. There are always some who want us to agree on some dissatisfaction or some twisted opinion. We will be used and misquoted. Beware! A wrong whisper or assent can have far-reaching repercussions.

We should guard against losing our personal fire—our glow—our enthusiasm. I believe that it is necessary to pursue some purely personal study and course of action. We must continue our climb for higher attainment—like Paul, *press on*.

THEY SAID IT!

● *An apt quotation is oft as good as an original remark*

The most difficult thing Jesus tried to do was to get a man to look at his fellow man.

Help me to see in each man I meet the man it is Thy will he should become.

—WILLIAM ADAMS BROWN

A desert with one's family is better than lush fields with strangers.

—NORMAN R. OKE

Practically every quarrel which has split a Christian church and created another denomination has been due, not to an honest difference in doctrine, but to one group's jealousy of the power and influence held by another.

—ARCHIBALD RUTLEDGE

We cannot all be great but we can attach ourselves to something that is great.

—HARRY EMERSON FOSDICK

If you wish to please people, you must begin by understanding them.

—CHARLES READE

God must be tired of hearing so many people Sunday after Sunday saying prayers and so few actually praying.

—PETER MARSHALL

The American people must never be permitted to forget that they are a nation of immigrants and the children of immigrants.

—AVERELL W. HARRIMAN

THOUGHT - STARTERS

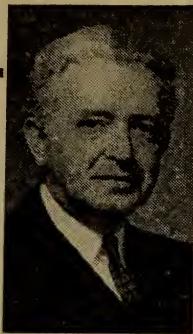
A DEPARTMENT DEDICATED

To "PRIMING THE PUMP"

Our Relationship to Our World

For one reason or another, men have never been able to persuade themselves that they were actually at home in the world, like a deer in a forest, or a pig in a sty. They seem to be over-equipped somehow; with hopes that can never be satisfied, and deep urges that are always out-running the facts. So from time immemorial most of them have thought of themselves with Peter in the New Testament as "strangers and pilgrims" hanging up their hats, stopping off a while, on their way somewhere else. There have been people who have run it in the ground and turned into innocents abroad; absentminded tourists from beyond the sea; citizens of another country, caring little about this, and doing less. But every now and then somebody, with one foot in heaven and the other on a rock, gets hold of this earth, some Abraham, some Moses, Jesus of Nazareth, some Paul of Tarsus, and swings it off its hinges! With their fulcrum in Eternity, they *do* something to Time!

It brings up the question of our relationship to the world in which we live. I think there are three fundamental relationships in which we can stand to it. First, we can lose ourselves in it. Lose ourselves utterly; think as



By DR. PAUL
SCHERER

it thinks, and do as it does. That's the easiest way. We can get along with the ready-made standards that are already set up by the firms we work for, or by the friends we have. Everybody else is in row. Why not? Some wave of emotion sweeps over a community, a parade forms; out in front they strike up a tune and we're off!

There's a second relationship in which we can stand to the world in which we live: we can *mutiny*! If we don't feel at home in it and things aren't going to suit us we can get to our feet in a wild kind of despair and upset what we don't like. We can do our best to smash it to bits, right and left. And if I were you, if I occupied a position of some little influence, perhaps even wealth; if I regarded with ready suspicion every suggestion that's being made, and all the laws that are being enacted, looking to some further leveling out of opportunity among men and nations; or found myself talking easily and naturally against the social minorities every time the subject comes up, I think I'd look out during these years ahead. I think I'd learn to approve a good deal which some of us don't just like, if it served to reduce the strain.

There is a third relationship in which a man can stand to the world: he can be a *Christian*. He won't con-

form, and he won't mutiny. He'll do his best to make of life what God wants it to be! And if he isn't doing that, let me say that he can lay no claim to the label he wears!

If we want to make some changes, I submit to you that we've got to be radical about it in the dictionary sense of the word. We've got to dig down to the roots and begin first of all with a reasonable knowledge of what Christianity is. We think it's irrelevant. That's the greatest weakness of our American life. So thousands of us just dabble around in its shallows, without getting even the soles of our feet noticeably damp! And it's like a huge ocean that we've hardly even begun to explore. Most of our disbelief and most of our difficulties and most of our impotence spring precisely from our complacent unwillingness to strike out into the Christian faith with the zest of pioneers.

Jesus Plays Fair

"Come unto me, all ye that labor and are heavy laden and I will give you rest." I want you to think of what gave Jesus the right to say such a thing. You can't tell me that it was simply because He was a good man. To say what He said and not be more than a good man is to be not even a good man. Rest is something that not just anybody can hand out, be he ever so good! God has to do it, if it's to be done at all. In the New Testament He does it from the shadow of a cross.

Have you noticed that you can't get beyond that shadow no matter where you stand, whether in the gospels or in the epistles? Or in the subsequent story of the Christian religion. "Hereunto were ye called," writes one of the followers of Jesus,

from among the fires of persecution, "because Christ also suffered for us." "God, Who, by the humiliation of Thy Son, didst raise up the fallen world"—so runs the prayer and ancient collect of the church. It's always so. This is what people can't forget any more: that God Himself, with the flesh and blood of our own humanity upon Him, didn't try to dodge the roughest road that ever ran from a cradle to a grave! Everything ugly was on it that man could pile up in one place; and He wasn't above taking it! If life was a game, as some want us to think, He at least played fair, and stuck by His own rules; to get you through it too! So bent on it that the way He took will be in the human heart forever!

Creative Religion

James in his first chapter gives us this brief counsel: "Be ye doers of the word, and not hearers only. . . ."

It's always well to remember that what we translate "doers" is really "poets" in Greek; as if the author really meant: Don't just listen to what God says in the Bible, be a kind of poet yourself, a maker of things. Take it up in your own hands and turn it into something of beauty and power. There's little use looking into a mirror if you forget what you've seen as soon as possible. Stay long enough to fix your collar at any rate. So should a man stand in front of all that stares back at him from the Word of God long enough to bridle his tongue, visit the fatherless and widows in their affliction, and keep himself unspotted from the world! Something has to come of it. You can't just soak up religion like a sponge! The only kind that matters is the kind that makes a difference.

BOOKS

• News about the newest

With this issue a new department is being added to THE CHAPLAIN featuring advance releases announcing the preparation of books to be published. It will carry news of books on religion, history, biography, fiction, travel and adventure.

Doubleday & Company, Inc., announces that there will be further volumes of *The Lincoln Papers* taking up the selections in the famous Robert Todd Lincoln Collection where the second volume of the recently published set ends; that is, beginning with July 4, 1861, and covering the entire body of the papers through the important war years up to the assassination of President Lincoln in 1865. David C. Mearns of the Library of Congress, editor of the two volumes now released, will continue the work on the papers and predicts that Volumes III and IV will be ready by 1950.

As important to the welfare of the youth of America as the many boys' clubs are, no publication has yet been written devoting all of its pages to the great and vital movement. A. S. Barnes and Company, realizing the magnitude of the demand, presents a publication *Manual of Boys' Club Operation* to fill the vacancy. The publication is a statement of the philosophies, policies, programs and procedures which have been developed out of more than 75 years of boys' club operation. This manual is developed through combined efforts and energies of a committee of outstanding boys' club professional work-

ers. The book may be obtained from Paul's Work Shop, Inc., 241 East Walnut, Louisville 2, Kentucky, at a cost of \$4.00.

The Lamed Prize, given annually by the Lamed Foundation for the best book on a Jewish subject, has been awarded to Maurice Samuel for his collection of the folk tales of Yal Peretz, *Prince of the Ghetto*.

Alfred A. Knopf announces that he will publish in April *Dry Messiah: The Life of Bishop Cannon* by Virginius Dabney, Pulitzer prize winner and distinguished journalist. James Cannon, Jr., who died in 1944, was a Methodist bishop, Virginia politician, and successful champion of Prohibition. He has been called "the most powerful man in America for more than ten years," and during his varied career had been accused by fellow churchmen of gambling in stocks in a New York bucket shop, was indicted on conspiracy charges and miraculously acquitted, and failed to satisfy several Congressional investigations of his use of funds.

Christopher Morley has finished a new novel titled *The Man Who Made Friends With Himself*, which he describes as a blend of surface mischief and underground despair. Doubleday & Company, Inc., will publish the book in the spring. Doubleday is the publishing house where Christopher Morley had his first job and where he gathered the background for such classics about the book business as *Parnassus On Wheels* and *The Haunted Bookshop*. The new novel evolves around the adventures, cerebral and corporeal, of a literary agent in love with Zoe, a wise, witty and wonderful lady psychiatrist.

RECOMMENDED READING

Book Reviews
By The Editor

The Plight of Freedom

To sharpen the cutting edge of one's preaching this book is a *must*. The list of authors in the explanatory notes reads like a *Who's Who* of stellar theologians and philosophers, among whom appear Berdyaev, Dostoevski, Kierkegaard, Hromadka, Brunner, Barth, Philip Wylie, Albert Schweitzer, Reinhold and Richard Niebuhr, and Bromley Oxnam, to mention but a few.

To imagine that Dr. Scherer soars continuously in the stratosphere of theological profundity is a mistake. The book is remarkable because of its down-to-earth practicality as evidenced by the following: "Repression; we were told, was not good for us. Nobody knew how to define it. Everybody thought it meant restraint. At any rate, it gave rise to complexes and all manner of terrifying monstrosities. *En masse* we were unleashed, like a pack of hounds, on the scent of 'freedom': freedom from convention, freedom from discipline, freedom even from law. Christianity we were sure reeked of stuffiness. Articles appeared on *Why Get Married?* There were a good many difficulties involved; and in our delightfully sophisticated world, you could have all the assets of married life without any of the liabilities. Psychiatrists derived quite an income from the people who tried it, though a few of them did come to ministers. Everybody was all for being himself, natural and unashamed. Strange what a hell's broth it brewed.

Or maybe not so strange. Naturalness, when you really get down to it, is something less than sweetness and light."

In speaking of the Kingdom of God the author tells us that as a boy he recalls a hymn in which the chorus kept repeating "Hold the fort, for I am coming." He sang the hymn in a Methodist church, looked around but nobody came. Then he looked around among the Lutherans but nobody came. For a very simple reason, God was there to begin with, waiting for somebody to make a sortie. "When I grew older, I listened to vigorous ecclesiastical debates, and helped to pass solemn resolutions in solemn assembly that 'the moral law must govern world order.' Must govern? Does govern! You make the moral law no stronger by your vote, nor any weaker by living from day to day as if there were none. 'The rights of the individual must be assured.' They are already assured, even if you and I choose to go on fighting against them with our color lines and our Jew-baiting. They are assured by the winds of God. All we can do is to fall in or get hurt. The Kingdom of God does not elect a president, nor does it sit in legislative session. It has a King who wills its laws. They are not right because he wills them; he wills them because they are right, and have their ground and root in that uncreated Being which he is. It is a kingdom which is like the pull of gravity. The things that stand, stand

on it. The things that fall, fall because of it. The Kingdom of God is within you. Never can you sneak out from under."

To all preachers, but particularly to the chaplain in the occupation areas, this book will provide a spiritual lift.

The Plight of Freedom by Paul Scherer. (Harper and Brothers Publishers, New York, 1948, 212 pages, \$2.50.)

Christian Humanism and the Modern World

Dr. Lynn Harold Hough, author of many fine books, including *The Christian Criticism of Life* and *The Meaning of Human Experience*, has recently combined an analysis of human achievement and of divine power into the philosophy of religion. He has done this with sympathetic understanding, being one who had, in addition to a wide knowledge of achievements of the human mind, a deep faith in the revelation of God as interpreted through the Christian religion.

In defining his use of the word *humanism*, he says, "It may mean such an inspection of man's essential nature as sees man made for God and finding the true meaning and completion of life only in Him."

One may not agree with the author's definition of the Christian humanist but for those interested in obtaining spiritual refreshment through theological calisthenics the little volume is recommended. Here is a sampling of the tone: "The clue to this deeper study of the Bible is to see the place of every passage as a part of the living experience of actual men. So the Old Testament becomes vibrant with the voices of prophets who spoke for God, of poets who sang for God, of legisla-

tors who decreed according to the divine purpose, and of men whose history cannot be understood without the set of their eyes Godward.

"In the New Testament the God who has become articulate in human speech becomes the God who is actual in human life."

Christian Humanism and the Modern World by Lynn Harold Hough. (The Ryerson Press, Toronto, Canada, 1948, 60 pages, \$1.50.)

Because the following books were just received and all space had been previously allotted, it is not possible to review them at this time:

Christian Growth unto the Fulness of Christ by O. Frederick Nolde and Paul J. Hoh. (The Muhlenberg Press, Philadelphia, 1948, 93 pages, \$.60.)

Christian Faith and Life. (The Christian Education Press, Philadelphia, 1948, 92 pages, \$1.25.)

Be Glad You're a Protestant! by Harry C. Munro. (The Bethany Press, St. Louis, 1948, 138 pages, \$1.50.)



No, it couldn't be!

EDITORIAL

Communism

Probably nothing at the 1948 World Assembly of Churches at Amsterdam gave such stimulus to the publicity machines around the world as did the statements with respect to communism and capitalism. There were groups in the east who would have been pleased could they have pinned the so-called capitalistic label on the Assembly. There were possibly those in the west who may have wanted to pin the communistic label on the same organization. Quite remarkable was the fact that Christians from both sides of the iron curtain found ways to deliberate.

Obviously both terms, *capitalist* and *communist*, mean widely different things in different countries. For example, the word *republican* has a decidedly different connotation in Indonesia than it does in the U.S.A. In Indonesia the Dutch are in the process of driving the republicans from power by force—the latter apparently being regarded as too leftist—while in America the party identified by that label, according to its own claims, is conservative—even too much so for some of its own adherents.

The same is true of the word *liberal*. In *Our Sunday Visitor* it is said that "the *laissez faire* capitalists who hitched children and women to carts in the English coal mines called themselves liberals." Our understanding of the term *liberal* today is something entirely different. But like the six blind men who examined the elephant, those of us who realize that

there are divergent points of view must strive to bring these into the focus of all, in the hope that understanding will be increased.

A question Christians should be asking, according to the Amsterdam report on the disorder of society, is, why does communism make such a strong appeal (if it does) to great masses of people on most continents? They (Christians) should understand both the aspirations and the resentments which have led so many workers to see in communism a means of deliverance from social injustice as found in capitalist society.

One sensed the struggle between east and west, not a struggle of overt force but a struggle between ideologies. As one noted the habit patterns of widely differing peoples and sensed the relative differences of their cultures, both as to origins and relative ages, it became exceedingly clear that the way to large-scale world understanding would necessarily be long and tedious. Wisdom and patience are two of the pillars which must support the burden of this hoped-for achievement. Yet it was heartening during those days to see these Christian groups, coming as they did from 43 nations, earnestly seeking mutual understanding and coordinated direction. Like motor cars of varying vintages, powers and speeds, they appeared resolute in their desire to travel in a forward direction.

Points of Real Conflict. But to continue with the preliminary report on the disorder of society, the points of real conflict between Christianity and the atheistic Marxian communism of our day were designated as follows: (1) the communist promise of what amounts to a complete redemption of man in history; (2) the belief that a

particular class by virtue of its role as the bearer of a new order is free from the sins and ambiguities that Christians believe to be characteristic of all human existence; (3) the materialistic and deterministic teachings, however they may be qualified, are incompatible with the Christian belief in man as a person, made in God's image and responsible to Him; (4) the actual methods of communists in dealing with their opponents, in the demand of the party on its members for an exclusive and unqualified loyalty, and the policy of the communist dictatorship in controlling every aspect of life.

The report emphasizes the importance of drawing men away from the false alternative of communism versus capitalism. The developments of capitalism vary from country to country and often the exploitation of the workers that was characteristic of early capitalisms has been corrected in considerable measure by the influence of trade unions, social legislation and responsible management.

For example, during the last half century in America many significant corrective measures have come into effect, such as legislative regulation of wages, hours; regularization and adjustment of conditions of employment; accident, health and reparation for injury insurance; discipline of the sweated industries; control of production; development of ethical methods of hiring and firing; child labor reforms; recognition of the place of women in industry; health and sanitation regulations; retirement provisions for the disabled and the aged; and scientific personnel administration. These are but a few of the reforms which have come into being through legislation, court decisions and the

agreements of labor and management. It is true that many years ago some held to the creed that justice is a natural by-product of free enterprise. Now we also know that the black market in Europe, certain auto sales in Washington and elsewhere a few months ago, as well as wildcat strikes, are also products of free enterprise of a certain sort. Yet the redeeming feature about capitalism so-called is not only that it tolerates criticism but invites it.

World Council Position. But the position of the World Council is basically this:

"The Christian Church must refuse to identify itself with either communism or capitalism. Each has made promises which it could not redeem. Communist ideology puts the emphasis upon justice and promises that freedom will come automatically after the completion of the revolution. Capitalism puts the emphasis upon freedom and promises that justice will follow as a by-product of free enterprise, and that, too, is an ideology which has been proved inadequate. It is the responsibility of Christians to seek new creative solutions which never allow either of the goals of justice or freedom to eclipse the other."

It would be well for Christians to remember also that in the history of human living men have never ceased to carry their passions and hatreds with them even though new systems were devised. It is at this point the Christian religion can make its greatest contribution; that is, begin from within to make bad men good, thus rendering the systems less consequential.

The preaching of the Assembly was, like all acceptable preaching, preached

into its own ears also. It was said with admirable candor that "the greatest contribution that the Church can make to the renewal of society is for it to be renewed in its own life in faith and obedience to its Lord. . . . It cannot, for example, speak a convincing word to the world about the denial of justice and human dignity in race prejudice and in the institutions of racial discrimination and segregation unless it moves to eliminate these from the Christian community."

With respect to the Church and her political relationships the preliminary report of Section III said:

"The Church should not be identified with any political party, and it must not act as though it were itself a political party. In general, such parties are hazardous because they so easily confuse Christianity with the inherent compromises of politics. They may cut Christians off from the other parties which need the leaven of Christianity. They tend to consolidate all who do not share the political principles of the Christian party not only against that party but against Christianity itself. But when all these warnings have been given, it may still be desirable in some new situations for Christians to organize in a political party for specific objectives, so long as they do not claim

that it is the only possible expression of Christian loyalty in the situation, and so long as such a party will guard against the temptation to continue after any valid reason for it has ceased to exist. The same principles would apply to other forms of organized Christian action in public affairs."

Youth

Youth present at the World Assembly attempted to ascertain their role. They learned also how their elders behave. They showed a willingness to bear all the responsibility with which they are qualified to be trusted. They apparently realized that with the common interests of Christians in both east and west, the barriers will gradually become fewer and fewer.

Youth are looking to 1952, when the next World Council may meet. Should this materialize they will send a call into the world for youth delegates from all parts and from organizations like the YMCA, the YWCA and the World Student Christian Federation. In the youth reports it was pointed out that some of the great ecumenical leaders started as ushers at conferences such as this, one of whom was William Temple, who later became the Archbishop of Canterbury.

In a scientific age, perhaps it is natural for belief in miracles to be difficult. Once I was talking with a famous biologist, who was boasting with great intellectual pride that he would believe nothing he could not explain. I asked him if he was convinced that life on the earth must have an origin. Candor compelled him to admit that it must have had. I asked him to explain that origin to me. I am still awaiting his answer. From such an incident we learn how superficial and vain it is to deny what we cannot prove. Life teaches us that all about us are genuine mysteries for which our finite minds can find no solution.—Archibald Rutledge, in *The Angel Standing*

AT YOUR SERVICE

● *Materials and services
available to chaplains*

Films

"I Am With You," a motion picture produced under the auspices of the Church of Sweden and Studio Films, the leading motion picture studio in Sweden, is being imported for church showings in this country.

Made with a professional cast of popular Swedish actors as well as native Africans, "I Am With You" was filmed in Southern Rhodesia in the authentic surroundings of a mission station maintained by the Church of Sweden. The plot deals with the problem of a young missionary to keep faith in the face of adversity. Ultimately, he finds his answer in the supreme faith of a native Christian.

For church showings here the producers substituted an English language sound track for the Swedish dialogue. A New York cast of stage and radio voices was employed for this purpose.

Released in this country by The Religious Film Association, the picture is available at rentals of \$16.00. It runs 75 minutes.

United Church Canvass

As an aid to churches in their annual every-member canvasses, two features have been provided by the United Church Canvass, an interfaith, interdenominational agency of twenty national religious bodies, including the Federal Council of Churches, the Synagogue Council of America, and Church World Service. One is a fifteen-minute radio script entitled "Night Train" prepared by Miss

Margaret E. Sangster for local live presentation. It is said to be simple, practical, and easy to perform after two or three rehearsals.

The other feature provided by the agency is a series of striking newspaper advertisements aimed at awakening the public to the importance of religion and to greater lay activity in our religious institutions. Five themes are stressed in the series: Thanksgiving and Faith, Evening Prayer, Healing Hands Reaching Out (missions), The Truths of God, and Americans Go to Church. They are available in three-, four- and five-column sizes.

Both of these features may be ordered from:

*United Church Canvass
214 East 21st Street
New York 10, New York*

The Medal of Honor

The Medal of Honor of the United States Army, a history of the decoration containing the names and citations of all soldiers who have won it, recently went on public sale through the Superintendent of Documents, Government Printing Office, Washington 25, D. C., the Department of the Army announced. The price of the 468-page volume is \$4.50. The book, prepared by the Public Information Division of the Army, represents the first official study of legislative and historical developments in the Medal of Honor as it pertains to the Army from the time of its creation in 1862. The book contains listings of all Army Medal of Honor winners by States, by campaigns, and alphabetically.

The book is available at all Army libraries of Division and Post level or above. A generous distribution has also been made to the public libraries in the U.S.A.

V O I C E O F T H E R E A D E R

(Note: The writer of the letter which follows, despite reportedly being in and out of mental hospitals for many years, has, according to his chaplain, Norman B. Emch, found many ways to be useful. With a good singing voice he has helped the Protestant patients' choir. He has cheered many who have difficulties, including both the physically and mentally handicapped. He helped reorganize his old World War outfit, the 308th Field Artillery, that won distinction in France. To paraphrase his chaplain: "He did not ask the Kaiser or Hitler for it but nevertheless he carries on.")

Over the years since 1924 I have seen many patients come and go. Those who knew what they came here for were the ones whose recovery was the result of cooperation in every way with the doctors, nurses and attendants. One who does not know may be apt to come to the conclusion that a white uniform and attendant are not so important.

My opinion has been and will ever be that he is the most important cog in the ultimate recovery of a mentally stricken veteran. On three shifts of eight hours each, these faithful attendants mean everything to the patient. They take him to meals, they see that he is bathed, shaved, clothed properly; they get him up in the morning and put him to bed at night. All these duties happen with a clock-wise regularity. An attendant escorts the patient to the show, to the baseball field, to the library; and, if he so desires, he escorts him to church regardless of his creed. Our auditorium seats over 500. I have sometimes seen

but a handful of worshipers. Last Sunday at general Protestant Communion service the empty seats were the scarcity. Line after line approached the Communion table and knelt in reverence acknowledging their duty to God. It was a touching sight—some lame, some sightless either of one eye or both. Not only veterans, but nurses and attendants knelt in reverence; the organ softly playing led all to realize the solemnity of this monthly occasion. No patient goes to church but of his own volition, and it is gratifying to see the ever growing congregation of men who are temporarily behind the "eight-ball" yet do not forget their God. After all, a man who lives in a "he-man" atmosphere is likely to revert to the cave man stuff—swear, gamble on the sly, quarrel and even "use his dukes" with his buddy. Tempers get sharp behind strong screened windows; they think of home and freedom. Little things upset a sick man—not enough tobacco or the refining influence of a good woman, or he may get to thinking of his dearest pal, his dog. Those are often the reasons why a patient "blows up." Nowadays the doctors and most of the nurses are human and understanding; that is as it should be. For this is one thing all employees should remember—no patient, no matter how stricken he is, fails to recognize a kind deed, and you can bet your last cigarette never forgets an unkind act. Chaplains have long

(Continued on page 42)

S K Y P I L O T S A T I R E

Impersonators of Saints

Jesus was sympathetic toward acknowledged sinners. He became indignant only when impersonators of saints wanted to give sanctimonious performances in His Father's house. He drove one of those chameleonic casts from the temple the day following His triumphal entry into Jerusalem. But the next morning they oozed around Him again. They did not openly reveal the real reason for their presence, but Jesus knew they were mobilized because He had



By IRA FREEMAN

let their money-making cat out of the bag by proclaiming that the status of candidates for salvation would not improve until they ceased to rely on periodical ceremonial purifications of the outer surface of their bodies and petitioned the Lord to cleanse the cogitative faculties in their cerebral regions.

When the delegation had hummed and hawed a circle around the doctrine which they were concerned about, Jesus raised His voice—Saint Matthew's twenty-third chapter is crammed with the details—and itemized their sins. The denunciation must have held the planet in awe, but not those unrepentant culprits. Being religious hypocrites and, as such, having majored in subjects which were repellent to undisguised sinners, they

were steeled against anything as revolutionary as a change of heart.

On the following Friday morning, however, their reply was ready. Before the common people knew anything was afoot, they had rounded up a gang of hoodlums and were picketing the judgment seat of Pilate. Their resolve to see Jesus nailed to a cross, despite the fact that they could produce no evidence He had committed a crime, shocked the hardboiled Roman procurator. At last, however, in order to silence the irreligious mob and prevent the mental taste buds of the bloodthirsty religionists from blowing their tops, he authorized the crucifixion.

When Jesus denounced those hypocrites, He thought about the things men of their ilk would do—later. He knew such men would begin to uncoil and

slither into His Church as soon as it acquired enough power and glory to attract their attention. What He foresaw them doing century after century could have discouraged Him if He had not been as divine as He was human.

Inasmuch as today's clergymen possess bona fide copies of the Messiah's word-picture of the religious hypocrite, they are seldom deceived by the man who dons a sad countenance and floats into the church moaning: "Lord! Lord!" Most of them say to him by their actions: "Professor Rain-

in-the-Face, all we want from you is silence and, to be frank with you, we want no noticeable amount of that."

But the Church is too holy to house hypocrisy. There have been conscientious churchmen in time of peace and so many chivalrous churchmen in time of war that one should feel as optimistic as St. Peter must have felt after Jesus had said to him: "The gates of Hades shall not prevail against it!"

VOICE OF THE READER *(Continued from page 40)*

since recognized these facts. When they visit a ward, we patients begin to clean up our mental house; and our urge to converse with a man of God is sincere. The chaplain's visit always leaves a sweet taste, figuratively speaking.

Keep those good tracts coming. They help and we know they help. We need help and want to get squared around so we can help. So keep praying for us and may God bless you in all you do.

Sgt. Bob Michel
Veterans Administration Hospital
Chillicothe, Ohio

I want to take this opportunity to thank you for THE CHAPLAIN, which has come regularly. It was a welcome visitor during the period of service in the Army and is even more welcome now. It has grown and matured into a first-class magazine and must be enjoyed equally well by every chaplain who receives it. I want to wish you every success in the years ahead.

Chaplain F. J. Renz
Veterans Administration Hospital No. 5175
Butler, Pennsylvania

What kind, then?

Shortly after my degree was conferred, some practical joker called my home, pretending to seek my professional services in a dire emergency where medical skill was clearly indicated. The phone was answered by our maid of all work, and I chanced to overhear her part of the conversation. "Yas, sah, yas, sah," she said, "dis heah is Dr. ——'s residence . . . Oh, sah, I is afeard you-all has done made a mistake. He's a doctah all right, sah, but he ain't de kind ob a doctah what does anybody any good."

GENERAL:

For the first time in its history the Battle Creek, Michigan, Ministerial Association has elected a Negro as president. He is the Rev. James A. Dean of Mt. Zion A.M.E. Church, who was vice president previously.

The newly established department of ministerial relations of the Presbyterian Church in the U.S.A. will now try to solve the problem of how to place the right pastor in the right parish. Headed by the Rev. Ward F. Boyd of Fargo, North Dakota, the department will promote a program among eight regional conferences which will be established throughout the Church. A central headquarters will be established sometime this summer. The location is not yet decided. Church officials said the scale of the effort to meet the problem of pastoral placement was unprecedented in the history of the denomination.

The first presbytery in the United States to receive a charter from the newly formed National Council of Presbyterian Men is the Presbytery of Rochester, New York. Presentation of the charter was made by Dr. William Barrow Pugh, stated clerk of the General Assembly of the Presbyterian Church in the U.S.A.

The American Friends Service Committee has accepted a United Nations invitation to participate in the Palestine Refugee Relief Program. Trygve Lie, UN Secretary General, asked the

Committee to assume responsibility for the refugee program in Arab-controlled areas of southern and southwest Palestine near the Egyptian border. The agreement between the UN and the Committee will continue through August, 1949.

A Cabinet member whose job would be to act as a liaison between the national administration and the religious organizations of the United States has been advocated by Representative Frank W. Boykin of Alabama. Boykin said such a cabinet member would keep in touch with all religious groups and interpret their sentiments and desires to the government.

The American Mission to Lepers, with which all American Protestant churches are associated in their ministry to the victims of leprosy, advocates that the name *leper* as applied to a person be discontinued and in its place the term *leprosy patient* or *person suffering from leprosy* be used. The Mission contends the term *leper* has been a name of reproach and of reputed uncleanness since Bible times, whereas it is now known to be a disease generally curable and generally not contagious.

The next sessions of the Baptist World Congress will be held in Cleveland, Ohio, July 22 to July 27, 1950, according to an announcement by Dr. Arnold T. Ohrn, executive secretary of the Baptist World Alliance. The Alliance represents 16 million Baptists.

It is now possible for church members when entering the armed services to register according to denomination rather than according to one of the three World War II classifications, Protestant, Catholic or Jewish. This information is based on word received from the office of the Secretary of the Army. The advantage of registering by denomination is that chaplains of their own faith will then be able to locate the men and women for needed ministrations. For each enlistee a service record is initiated. This record has a space which reads "Religious Preference." Each person is informed that he is authorized but not required to state his religious preference by denomination. The word *Protestant* will now be used only when the Protestant claims no specific denomination. Otherwise the person will register Episcopalian, Baptist, Methodist, and so forth.

To millions the first Friday in Lent has come to have one connotation: The World Day of Prayer. Traditionally, on the first Friday in Lent Christians the world around unite in prayer for



At prayer in India

home and foreign missions. They keep the Day in the heart of Africa, in the frozen reaches of Baffin Land, in the bustling port cities of Latin America, in isolated villages of the Orient, as well as in thousands of communities in the United States and Canada. The service for the Day of Prayer finds its way into the walls of institutions; the sick, the aged, the residents in tuberculosis sanitoriums, all share in the observance. There is no barrier of language, nor of distance, of color or creed. On the World Day of Prayer all make a common approach to the Father. Begun by one denomination in 1887, the World Day of Prayer has come over the years to be perhaps the greatest single unifying force among all Christian women everywhere. Long in advance the Foreign Missions Conference of North America mails the program to over 70 countries around the world. The program is prepared by the World Day of Prayer Committee of the United Council of Church Women. The Program on the theme "The Lord Is My Keeper" went overseas by air mail in July, 1948, for the World Day of Prayer this year, March 4, 1949. In at least two countries, India and China, correlation and extension of the World Day of Prayer observances have been made an integral part of the work of the National Christian councils.

Greater study of personal counseling and of the sociological phase of marriage by the nation's clergy was urged at the third annual National Conference on the Church and the Home, a prelude to the biennial meeting of the Federal Council of Churches. The conference received a number of recommendations from discussion

groups. One of these suggested that the American Association of Theological Schools include in its pre-theological curriculum a course in marriage and the family.

Four conscientious objectors who refused to register for the peacetime draft have been sentenced to three years in prison by a United States judge in Los Angeles. The judge, in passing sentence, stated that if the boys had registered they would have found there is ample provision for them to establish conscientious objections to war. "But they refused even to obey the laws and register," he said. "They prate against the use of force, but the defiance of the law is the taking of the law into their own hands, and that is the first application of force, and not consistent with the ideals of peace."

The Board of Missions of the Evangelical United Brethren Church has allotted special grants to extend its aid to European youth. Grants provide for such things as supplemental food supplies for the youth camps of the three Germany conferences of the denomination, purchase of young people's camp facilities, improving a camp site near Munster, Germany, and for use in a Swiss youth camp at Adelboden.

At its 60th anniversary meeting in New York the Lord's Day Alliance pledged continued cooperation toward improved working conditions for postal employees, firemen, policemen and other groups who serve the public interest. The object of the Alliance is to "keep the Sabbath holy."



Members of the Cambridge, Massachusetts, police force attending a study clinic in interracial relations and religious understanding listen to a lecture by the Rev. Frank Gerrish, local Methodist minister. Courses in these subjects were arranged so that police would be better able to cope with tension situations. Mr. Gerrish is an honorary policeman on the force. (RNS photo)

At the quarterly meeting of the National Council of the Protestant Episcopal Church announcement was made of a new project to aid in establishing more and better contacts with members of the denomination. The group, to be called "volunteer field associates," will comprise both laymen and clergy and will be trained by the Church's Department of Promotion in the objectives and program of the Episcopal Church. They in turn will promote these objectives among vestries in all sections of the country.

General Douglas MacArthur and Joseph C. Grew, former U. S. Ambassador to Japan, have been named honorary co-chairmen of the newly established Japan Christian University Foundation. The Foundation plans to conduct a drive for funds in this country between April 18 and June 5, and a similar campaign will be launched in Japan. If both campaigns are successful, construction of the university's first building will get under way in 1950, according to Dr. James L. Fieser, executive secretary.

FOREIGN:

The French Cabinet has authorized the closing of a military airfield on the outskirts of Paris in order to lessen the danger to famed Chartres Cathedral should another war come. The Cabinet's ruling climaxed a widespread campaign in favor of the measure which began after the liberation.



Class in tumbling taught the boys of Koyoryo by Mr. Winfield P. Niblo, Civil Education Officer, Nagasaki Military Government Team. Koyoryo is a Japanese Boys' Town in Nagasaki inspired by the late Father Flanagan and run by Mrs. Chiyo Mochida for 30 to 50 Japanese boys who escaped from orphanages, were abandoned by their parents, or ran away from home. Mrs. Mochida ministers to their physical needs with soap and water and enough food to eat, to their spiritual needs with kindness and security.
(Eighth Army photo, Kyoto)

A society for promoting Christian-Jewish cooperation has been organized at Stuttgart, Germany, in the American zone of occupation. Purposes of the group are to encourage better understanding among Protestants, Roman

Catholics and Jews, and greater tolerance among nations.

Work has begun in Prague on the restoration of historic Bethlehem Chapel, where John Hus, famous Czech forerunner of the Protestant Reformation, preached his first sermons from 1402 to 1413. Plans for restoration were made in 1941 but not until 1948 was an official commission set up to carry out the work. The chapel was built in 1391 for the purpose of preaching the Gospel in the Czech language.

Bishop Ralph A. Ward of the Methodist Mission, recently returned from a tour of areas under communist threat, reports that Chinese pastors, teachers and other Christian workers are showing "amazing steadiness" in the face of the uncertain conditions ahead of them. "They are settling down to carrying through under any circumstances," he said.

Pastor Marc Boegner, head of the French Reformed Church, criticized the inclusion of equal rights to the sexes in the dissolution of marriage under the Universal Declaration of Human Rights recently approved by the United Nations General Assembly. Pastor Boegner has declared that he does not believe in equality between the sexes in marriage. He feels no society, even marriage, can survive without a head.

According to reports presented at the annual meeting of the Canadian Temperance Federation held in Toronto, drinking habits are developing in Canada "to an alarming degree." It was disclosed that alcoholic beverage consumption has increased 400 per

cent in the past 25 years, and convictions for drunkenness have grown annually. Dr. R. C. Chalmers, associate secretary of evangelism and social service for the United Church of Canada, said government statistics showed drinking had doubled in the last 10 years.

General Charles de Gaulle of France has publicly pledged State support for church schools. (In the fall of 1948 General de Gaulle was reported to have privately assured prominent members of the French hierarchy that if the Catholic Church supported his program he would, when in power, issue a Christian education decree, "giving satisfaction to all Catholics.") General de Gaulle has said that hundreds of church schools are on the verge of closing because they lack financial support.

Freedom to practice and propagate religion was endorsed by the Constituent Assembly as a fundamental right to be included in the constitution being drafted for the new State of India. The Assembly approved an article on religious freedom which declared that "subject to public order, morality, and health and to other provisions of this part, all persons are equally entitled to freedom of conscience and the right freely to profess, practice and propagate religion." Included in the article, however, was a proviso that "nothing in this article shall affect the operation of any existing law or prevent the State from making any law for regulating or restricting any economic, financial, political or other secular activity which may be associated with religious practice."

PERSONALITIES:

On August 31 the Rev. Eugene L. Smith, 36-year-old pastor from Brooklyn, New York, will take over the administration of the Division of Foreign Missions of the Board of Missions and Church Extension of the Methodist Church from the retiring executive secretary, the Rev. Ralph E. Diffendorfer, who held the post for 25 years. Dr. Smith is a native of Rockwell City, Iowa.

Dr. Frederick E. Reissig, executive secretary of the Washington Federation of Churches, recently declined an invitation to head the Protestant Radio Commission in New York City.

Dr. Arthur S. Flemming, president of Ohio Wesleyan University and former U. S. Civil Service Commissioner, received the 1948 Layman's Award of the Federation of Churches in Washington, D.C. Before assuming his university post in September, 1948, Dr. Flemming was president of the Federation of Churches. The award was given in "recognition of distinguished service rendered in the development of the moral and religious life of the City of Washington."

Dr. O. Frederick Nolde, prominent Lutheran churchman, has accepted the



Sunday Supper Club of the Tsingtao, China, Armed Services YMCA. J. Leslie Putnam, executive secretary (with back to camera) and Chaplain Sadt are shown.

portfolio for International Affairs in the Secretariat of the World Council of Churches. He will retain his post as Dean of the Graduate School of the Lutheran Seminary in Philadelphia. As Director of the Commission of the Churches on International Affairs, established jointly by the World Council of Churches and the International Missionary Council, Dr. Nolde has for the past two years worked closely with the United Nations' Human Rights Commission and Trusteeship Council on matters of religious liberty.

Recently in Bowringpet, Mysore State, India, the Rev. Hugh H. Linn, M.D., a physician who for almost four decades served Asia with medicinal pills, passed away. Dr. Linn, a native

of Shelby, Iowa, went to India in 1909. Despairing of personally ministering to the millions who needed care, he conceived the idea of mailing compressed tablets to patients and to other missionaries who were outside the reach of medical care. He organized the All-India Missions Tablet Industry and each year shipped millions of tablets not only to Indian communities but to Ceylon, Burma, China, etc. The business is now run by his son Kennie, a graduate pharmacist.

Dr. John W. Woodside, former moderator of the United Church of Canada, was elected president of the Canadian Council of Churches at its annual meeting in Ottawa. He holds office for two years.



U. S. Atlantic Fleet Amphibious Force Chaplains shown with R. Adm. Jerauld Wright, Commander, Amphibious Force, Atlantic Fleet, and Capt. Phillip P. Welch, USN, Chief of Staff, Amphibious Force, Atlantic Fleet, at a conference held on board the *U.S.S. Taconic (AGC-17)*. Front row (from left): Chaplain (L. Cdr.) Matthew A. Curry, Capt. Phillip P. Welch, R. Adm. Jerauld Wright, Chaplain (Cdr.) Roderic Lee Smith, Chaplain (Cdr.) Lonnie Meachum. Rear: Chaplains (Lt.) Thomas J. Richter, (Lt.) James W. Paul, (Lt.) John Robert Long, (Lt.) R. J. Quinn, (Lt.) Harold F. Menges, (Lt.) Walter J. Davis, (Lt., j.g.) Ralph W. Hopkins, (Lt., j.g.) Joseph Glenn Power.

Churches and Organizations

Affiliated or Co-operating with

THE GENERAL COMMISSION ON CHAPLAINS

and the work of the

SERVICE MEN'S CHRISTIAN LEAGUE

ORGANIZATIONS:

Nat'l Council of Young Men's Christian Associations
International Council of Religious Education
Federal Council of Churches of Christ in America
International Society of Christian Endeavor

CHURCHES:

Advent Christian General Conference of America	Evangelical United Brethren
Baptist, General	Latter-Day Saints
Baptist, National Convention of America	Methodist
Baptist, National Convention, U.S.A., Inc.	Methodist, African Episcopal
Baptist, North American General Conference	Methodist, African Episcopal Zion
Baptist, Northern	Methodist, Colored
Baptist, Seventh Day	Methodist, Free
Baptist, Southern	Methodist, Primitive
Baptist, Swedish	Methodist, Wesleyan
Baptist, United American Free Will	Moravian
Christian Reformed	Nazarene
Christian Science	Pentecostal Holiness Church
Church of God	Presbyterian, Associate Reformed
Churches of God in North America	Presbyterian, Cumberland
Congregational Christian	Presbyterian, United
Disciples of Christ	Presbyterian, U.S.
Episcopal	Presbyterian, U.S.A.
Evangelical and Reformed	Reformed in America
Evangelical Congregational	Salvation Army
Evangelical Free Church of America	Seventh Day Adventist
Evangelical Mission Covenant	Unitarian
	United Brethren in Christ

